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No. 11

Utilizing the Province

EDITORIAL

Concerning the Building of Many New Churches

REV. WILLIAM ROBERT MOODY

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REV. A. L. BYRON-CURTISS

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By "THE JANITOR"

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 12, 1930

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EDITORIALS & COMMENTS

Utilizing the Province

THE province is the neglected feature of the Church's organization. In the last ten years the methods of administering parishes, dioceses, and the national Church have been revolutionized, with a resulting tremendous increase of efficiency.

During that time the provinces have also done noteworthy good work, but under so great a handicap of prejudice, lack of support, and inadequate equipment that they have not been able to make a full demonstration of their capacities. But the demonstration that they have made in spite of all drawbacks is very remarkable.

For instance, the province of Sewanee has built up and maintained a provincial staff, composed largely of educational workers, has developed a "provincial corps" of diocesan and parochial workers, unofficially connected with the province but very loyal to it, has stimulated diocesan activity and progress, has promoted teacher training, has maintained at Sewanee one of the largest and best of the summer conferences in the Church, has developed the Young People's Service League on a provincial basis, has stimulated the summer conference idea until the number to be held this summer in this province will amount to over twenty, has inspired young people to offer themselves for service, has carried through one hundred educational projects on a provincial scale, etc. In short, as the representatives of the dioceses themselves have officially stated, the progress of the work of the dioceses has been largely due to the guidance and promotion of the provincial organization. And yet the province of Sewanee, which provides for its own work more liberally than most, operates on a budget of about \$10,000 per year—a very small budget for an active and self-supporting parish! Twice has the financial support of the province been almost removed and twice has it been necessary to build it up, by slow and difficult steps.

It will be remembered that the provinces were created in 1913 after some years of experimentation with regional missionary conferences, departments, and councils, with regional Sunday school conferences, and with regional judicial departments.

On the establishment of the Nationwide Campaign, the national project and the national leadership naturally and rightly took the center of the stage, pretty

successfully crowding off their provincial predecessors. The adjustments between the new national organization and the provincial organizations were at first not successfully made. The province fell into disfavor among the Church's leaders—for which the provinces were partly to blame. Many of the Church's leaders considered the provincial machinery as a fifth wheel and wanted to get rid of it.

Perhaps the national Department of Religious Education was first to see the value of the province in the Church's educational program, and has made large use of it. This policy was inaugurated by the Rev. William E. Gardner, D.D., the first national executive secretary of Religious Education, and has been continued ever since.

It is true that the province has best proved its fitness for service as a working unit in the special field of religious education. However, the International Missionary Council which met at Jerusalem in 1928 found that religious education is the Church's greatest problem and most important undertaking. Far-sighted Christian leaders from fifty nations, assembled in this missionary conference, found that this question, "How can the Churches the world over teach the Christian religion more effectively," was the most important question that had to be answered.

If, therefore, the province is fitted to serve as a working unit in religious education, it is an element of high importance in the Church's organization. That, alone, is enough to commend itself to the Church.

THE experience of the provinces generally shows the following:

1. Religious education has had so rapid and extensive a development in recent years, that for its promotion and guidance are needed persons specially trained along particular lines, *e.g.*, leaders in teacher training, Church school administration, service activities, work among young people, among boys and girls, among college students, among racial groups. Few dioceses can afford to maintain such a corps of educational leaders for their own work, nor is this generally necessary. This can be done by the province maintaining a corps of specialists that serve all the dioceses in co-operation with diocesan executives.
2. The national Department of Religious Educa-

tion with its present staff cannot supply the demand for field work in religious education, even if this were part of its duty. Nor can this be done by the national Field Department, which does not concern itself with educational technique. The proper field agent of the national Department of Religious Education is the educational staff of the province, which can serve more efficiently and at less expense than an equal number of field workers operating from New York, even if the national department were able to afford such a field staff.

3. In teacher training, the most effective agency is the summer conference. Few dioceses are able to maintain these on an adequate scale, nor does the diocesan summer conference altogether meet the need. The provincial or regional summer conference has larger resources and can command a stronger faculty. It promotes fellowship over larger than diocesan areas and develops a stronger leadership. It can serve, and does serve, as a "headquarters training school," supplementing the more elementary courses given in the diocesan conferences and in the local Church normal schools—as if it were a senior college or university completing the courses of junior colleges or high schools.

4. The province is an agency for diocesan coöperation. A group of dioceses may agree upon a common undertaking, they may assist one another in carrying this out under provincial leadership, *e.g.*, the work among college students in New England, the work among young people, the Three-Year Educational Program, and numerous other provincial projects in the province of Sewanee, the "Adventure with Christ" of the province of the Midwest, etc.

5. The most impressive demonstration of inter-diocesan coöperation in religious education is the maintenance of the University of the South by a group of Southern dioceses including the entire province of Sewanee and seven in the province of the Southwest. This grouping, begun in 1857, is in fact the American Church's oldest province—or, to be more exact, the oldest embodiment of the provincial principle in an effective manner, and the one that has accomplished the largest single piece of work on a regional scale.

6. However, the usefulness of the province is by no means confined to religious education. Since the Church's largest and most important function is educational, this will naturally bulk large in provincial activities. Religious Education has been the Church's most pressing need and the provinces have found in it their largest task.

But many of the Church's problems in the field of Missions and Social Service are regional, and cannot be worked out by independent diocesan action—*e.g.*, the work among Negroes, among the Southern Mountaineers, among cotton-mill people, among deaf mutes. The maintenance of Church educational institutions also belongs in this category.

7. Incidental possibilities of the system include some provision for the care of a diocese or missionary district in the illness or disability of its bishop or in the event of a vacancy in the episcopate. The needed oversight in these cases can be better given by a neighboring bishop, such as the president of the province, than by the Presiding Bishop.

THREE things stand in the way of a better utilization of the Provincial System, and each of them requires some study and adjustment.

One of them is the not unnatural desire to give the provinces "something to do," lest they die of inanition. Obviously they might better die than to have machinery

multiplied simply for the sake of machinery. The second is the danger and expense of duplication of the machinery of the Church. What can as easily be done from one national office is not efficiently divided among eight provincial offices. The third is financial. The provinces cannot do real work without the expenditure of some money.

In our present consideration we have sought to keep in mind the first two of these necessities. The third requires a little further treatment.

In the matter of financial support the province has been almost squeezed to death between the national program and the diocesan programs. Both of these are included in the Church's Program, which has been accepted by the Church as a paramount obligation. All the urge of "Church loyalty" is behind it. The Field Department, the Publicity Department, and the Finance Department of the National Council work actively in support of the "Church's Program" as a joint diocesan and national enterprise. The division of the proceeds is between the diocese and the National Council in varied ratios.

The pressure of the appeals for the programs of these two elements in our Church's organization is so great that it is not easy to obtain support for the provinces. And yet the province is a constitutional part of the Church's organization, with a sphere of work assigned to it, with definite responsibilities, and with unlimited possibilities.

How the province fares in the distribution of the Church's finances can be shown by some comparisons. The province of Sewanee apportions to each diocese an amount equal to $3\frac{1}{3}\%$ of the diocese's quota of the National Program's budget. This is less than 2% of the amounts given by these dioceses to the combined diocesan-national program. It is less than $\frac{1}{4}$ of 1% of the nearly \$4,000,000 that represents the total contributions of the whole province for all purposes—parochial, diocesan, provincial, and national. And yet this province provides more liberally for its own work than most!

Such inadequate support is not only crippling but belittling. It amounts to feeding with crumbs. It is not as if the province had failed to prove its value and its claim for larger support, for it has done this abundantly.

RECOMMENDATIONS

WHAT the provincial organization needs is recognition and support.

1. Let the National Council recognize the provincial organizations as their partners. Let the provincial working staffs be recognized as the field agents of the national departments. Something like this has already been done by the National Council with reference to the department of religious education of the province of Sewanee. The recognition ought to be made openly and publicly and the responsibility of this relationship ought to be definitely offered to the provinces and accepted by them.

The provinces ought to have their recognized place in the Church's financial system. The Commission on Provinces recommended to the General Convention of 1925 that the "Nationwide Campaign" contributions be divided into three parts, among diocese, province, and National Council—it being understood that the province's share would be much the smallest. It is difficult to deny the justice of such a proposition. As the province must now compete with the combined appeal of diocese and National Council it inevitably suffers.

The proposed arrangement would give more ade-

quate support (provided that the percentage were fair) and would also give recognition.

Another desideratum which can be only touched on here is the rearrangement of the provincial areas. The provinces are too small. Larger provinces would have larger resources and could do larger work. A well equipped provincial staff with money for traveling expenses could serve any two of our present adjoining provinces other perhaps than that of the Pacific. Four provinces, North, East, South, and West, would have personnel and resources for large undertakings. The great regional problems of the American Church fall naturally into these four areas. Take for instance that real but unofficial province, the group of twenty-two southern dioceses supporting the University of the South—the largest single inter-diocesan enterprise of our Church. Why should that group of dioceses which have coöperated in a great educational project since 1857 ever have been split into a province and a half? The tremendous achievement of this group of dioceses shows the possibilities of a province, if it be large enough to have strength for large undertakings.

(1) Rearrange our provincial areas to conform to natural and historical groupings; (2) give proper recognition and (3) adequate financial support, and it is not improbable that the province may become the most useful feature in our ecclesiastical organization.

THOUGH we are not attempting to compete with some of the daily papers in attempts to print cabled reports from the Lambeth Conference, preferring to await the slower but more accurate method of hearing from our correspondents by mail, we

The Lambeth Conference

cannot fail to be impressed with such earlier reports as have come to our attention. A long way has been traversed since Dean Stanley closed Westminster Abbey to the Conference and the then Archbishop of York declined to attend. The opening service, at which the Metropolitan Meletius, Patriarch of Alexandria, was seated upon the historic throne of the Archbishops of Canterbury, meant more than an empty gesture. There was a time when the Anglican communion stood alone among the historic branches of the Catholic Church, its orders unrecognized by its sister communions. Now, with these orders practically accepted by all of Catholic Christendom, except that part in communion with the Pope, it is Rome that is isolated, taking an attitude with respect to those orders that has been voluntarily abandoned by all the others, simply because time and study have proven to the disinterested world that the attitude is wrong. And not even Rome can perpetually go on asserting that to be true that is untrue. The Anglican and Eastern communions are undoubtedly not in full communion, yet their relations are so cordial and intimate that the Roman isolation becomes more marked than ever.

World-wide Congregationalists are in session in London at the same time. We should like to detect some possibility of common ground for the future with these; but yet we agree entirely with Dr. Barton that the first steps toward unity are for the bodies that are closest in principle to unite—Methodists with Methodists, Presbyterians with Presbyterians, Lutherans with Lutherans. We doubt whether, in our day, the way will be opened for a greater unity; though it may be that the Anglo-Eastern entente may pave the way for a unity there that may eventually show the way toward a greater unity.

The present Lambeth Conference is attended with

THE LAMBETH CONFERENCE

is now in session in London, more than three hundred bishops and archbishops of the Anglican communion participating. The sessions are secret, though brief statements will be released from time to time, and some of these will doubtlessly be published in daily newspapers in this country.

THE LIVING CHURCH cannot attempt to compete with the daily secular press in *promptness* of reporting these activities, but it can and expects to surpass it in the *accuracy* and *thoroughness* of reports. The same is true with respect to the Anglo-Catholic Congress, the meetings of the council of the World Alliance for Promoting International Friendship Through the Churches, the continuation committee of the Life and Work Movement, and other important events of current religious interest.

We shall have accounts of the Lambeth Conference by the following:

The Most Rev. JAMES DEWOLF PERRY, D.D., Presiding Bishop, who will summarize the accomplishments of the conference after its conclusion.

The Rt. Rev. GEORGE CRAIG STEWART, D.D., Bishop Coadjutor of Chicago, who will give impressions of the conference as seen through the eyes of the newest member of the American episcopate.

The Rev. W. A. WIGRAM, D.D., European staff correspondent, who will write of Orthodox participation in the conference.

GEORGE PARSONS, British staff correspondent, who will report conference activities each week in his London letter.

Other reports and comments by capable correspondents and members will supplement these, and THE LIVING CHURCH hopes and expects to maintain and even raise its own high standard for thoroughness and accuracy in reporting the news of great events and movements of interest to American Churchmen.

greater difficulties, perhaps, than any of its predecessors. Earnestly do we pray for the guidance of Almighty God in all their deliberations.

ANSWERS TO CORRESPONDENTS

It was lately stated in this department that Dr. E. Stanley Jones, author of *The Christ of the Indian Road*, was a Congregationalist. We are now informed that he is a Methodist.

H. P.—That the dead are conscious and are living lives of intelligence is gathered from our Lord's references to them, notably in the story of Dives and Lazarus. That they are benefited by our prayers rests on the fact that God is always sympathetic with the prayers of His children and gives, in return, more than we "either desire or deserve." But prayer is most intelligible as being both a duty and a privilege, whether it directly benefits an individual, living or departed, or not. As to this we are not in position to know the details.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

FRUIT OF THE SPIRIT—PEACE

Sunday, July 13: Fourth Sunday after Trinity

READ St. John 14:27-29.

MRS. CREWDSON, daughter of George Fox, who died in England in 1863, suffered much, and in her afflicted condition wrote some beautiful and appealing hymns. One of them begins:

Oh, for the peace which floweth as a river,
Making life's desert-places bloom and smile!
Oh, for the faith to grasp heaven's bright "forever,"
Amid the shadows of earth's "little while."

Often in this burden-bearing life we feel as these words suggest. Christ tells us of a higher peace which is greater than human peace. Human peace seeks the removal of burdens. Christ's peace is so deep that it holds and comforts even when the "tempest still is high." It is the "peace of God," and He longs to give it to His children.

Hymn 385

Monday, July 14

READ St. Mark 4:35-39.

CHRIST'S manifested power over the forces of nature proves His power to bring peace to the troubled heart. It is faith in that loving power that "calms all our wild alarms." Sometimes He sees it best to bring peace at once. At other times He, seeing what we need, declares, "My grace is sufficient for Thee," and the very trouble is transfigured into a blessing. Nature and grace alike bring a message. The wind and the storm threaten and we seek a place of safety. And then comes the calm, the sunlight, the singing of birds, and the gentle breeze wafting the purified air. So to the perplexed and anxious child of His love Christ speaks: "Peace! Be still!" And not only the agony is mastered, but the whole being rests in the divine strength and wisdom of the Infinite. Spirit, mind, nerves are as the troubled waters of Galilee, and then saith the Light of Light: "Peace! It is I."

Hymn 416

Tuesday, July 15

READ Colossians 3:12-15.

WE CANNOT have peace in our hearts when we are bitter by thought or word toward others. We are to be led by the Spirit of peace to love one another. Anger, clamor, evil-speaking, and malice are enemies of peace. Kindness is the friend of peace. Christians should be peaceful in thought and manner and speech. This self-control needed can only come from the God of Peace who, being Himself love, calls upon us to love one another. We may well ask ourselves, therefore, when we are troubled, whether we have in any way helped or hindered others and so find the cause of our misery. "Little children, love one another," was the cry of St. John the Evangelist when, as Bishop of Ephesus, in his old age he was led into the Church. "The fruit of righteousness is sown in peace of them that make peace" (James 3:18).

Hymn 248

Wednesday, July 16

READ St. John 16:33.

PACE is found only in Jesus Christ. Not only does He give it, but He makes it real, so that we have peace within. Alas, that we are often not at peace with ourselves! There are causes enough—unconfessed and unforgiven sin, seeking for earthly things, pride, unworthy emotions. And the heart and life not seeking first to do the will of God are tossed hither and thither. "There is no peace to the wicked" (Isaiah 57:21), and even when we do not think ourselves positively wicked we do not have peace within because there are contests between good and evil. I can only have peace

within when I try with sincere desire to do the will of God. And the more I seek to please Him (and His pleasure is found in my happiness, which happiness is the result of obedience) the greater my inward peace. A quiet mind, free from worry, full of love, is the gift of Jesus Christ.

Hymn 306

Thursday, July 17

READ Colossians 1:21-23.

BE YE reconciled to God" was the cry of St. Paul (II Corinthians 5:20) and it is the cry of all of God's faithful ambassadors. The fruit of the Spirit is peace with God. Has God then turned against us? Is our Father hostile to us so that we must be reconciled to Him? Nay, but sin has come between us and God. He is perfect, and how shall imperfection enter into His presence? God's love never ceases, but sin holds us from accepting and confessing that love. What then? Ah, He who is our Mediator and Redeemer brings us to God clothed in the garment of His righteousness. Joyfully He cries: "Here, Father, is Thy child whom I have brought home to Thee, ready to receive Thy blessing." Not an angry God, but a loving God, longing for His children to accept His love, and Jesus Christ His Son cleanses us from all sin and brings us home.

Hymn 129

Friday, July 18

READ Colossians 2:13-15.

THE Cross is an emblem of peace, of life, of love. "My peace I give," cried Jesus Christ, and then He died to give it. Can any peace equal that which flows from Calvary, drawing us and healing us and saving us from despair and wretchedness? "I, if I be lifted up, will draw all men unto Me." Peace thus becomes a mighty and eternal power. Sin flies before it and sinks into darkness. Love sings an anthem about it as angels rejoice and the Cross is their theme. "Peace on earth" we sing at the holiest Service, a perpetual hymn of the Incarnation, the Cross, and the Open Tomb. And oh, what a blessed peace it is! Life for a look at the Crucified! Comfort and rest which earthly trials cannot steal. And we kneel at the close of day and look into the blessed Father-face and hear the Christ say, "My peace I give unto you."

Hymn 150

Saturday, July 19

READ Revelation 1:4-6.

THE word which will welcome us at last as we enter Heaven is "Peace": "Grace be unto you and peace." Rest for mind and soul after the earth-struggle. Safe home after a long and perilous journey. Seeing the face of Him whom we have loved, to whom we have prayed, who has led us all the way. "Knitting severed friendships up where partings are no more." A glimpse backward over the way we have come and marking with wonder its transfiguration. Quietness, Stillness. A time for thought. A great realization of longings and hopes. Heavenly love everywhere.

Can we have anything of this heavenly peace here? I think it. First in sure anticipation—it cannot fail. Next, in its power as it enters and becomes a part of worship: "Grant us Thy peace." Again, in the quiet patience of trust: "I know whom I have believed." Peace, perfect peace.

Hymn 405

Dear Christ, as Thou didst say, "Peace be unto you," as in Thy risen glory Thou didst appear to Thy disciples, so speak Thou to me. Give me peace of mind and heart, peace with others, peace with Thee, my Redeemer and Friend. And at last welcome me to that Home where there will be peace forevermore. Amen.

Concerning the Building of Many New Churches

By the Rev. William Robert Moody

Rector, Grace Church, Silver Spring, Maryland

I HAVE long been concerned about some of the seemingly established policies of the Episcopal Church—disturbed indeed—and chief among them our habit of building new churches before they are needed, and dividing parishes before they are strong. Soon after I had been made a deacon, one of the elder and more beloved of our bishops said to me: "Build churches, my son, and the people will come to them. Give everyone a chance, whether he takes advantage of it or not, to worship in the grand old Church of their fathers. The Church should never be far from any man's door."

Several years have passed since then and with every year's added experience has come increased and disturbing doubt as to the wisdom of that admonition. The conviction forces its way in that people do not come to churches simply because we have built them for their convenience. The thought will come, Have we not been too lax in making clear to the people the difference between *the Church* and a church building? It is true that the Church should never be far from any man's door, but in order to accomplish that we are going to find it necessary to do more than place a church building near every man's home. The Church may be a world distant from a man who lives next door to a church building. Church buildings are made of wood and stone, Christ speaks through men. It is a poor advertisement for the Kingdom of God in the face of the world to be found to consist in a multitude of half filled church buildings, where leaders and people see the work of Christ harassed by debt without being able to find a way out.

How is a Church hounded by debt, and thoroughly occupied in the *business* of raising money to keep the patched-up organization afloat, going to find very much additional energy, to be used in getting at the heathen who may be living just next door? In many of our promising fields, especially in the cities where the Episcopal Church is strongest, we find that the churches are very weak, barely able through constant work to keep their own organizations solvent. What chance has the missionary ideal in parishes where overhead is eating up the churches' resources? Why do we allow congregations in our Church to be divided to the point of weakness? The duty of the rectors of many parishes seems, perforce, to be not so much the spiritual care of their people, but the raising of money to keep the organization going. This is unfortunate. It reminds me of the colored preacher whose congregation offered to raise his salary. "Brethren," said he, "I am deeply touched, but must decline with thanks. It now takes all my time to collect what you give me, and if it were more I am afraid I would have to work too hard."

There appeared in a secular newspaper recently the statement that 26,000 new church buildings are yearly erected in the United States. I have no means of testing the truth of that statement, but I presume that there is a modicum of truth in it. Even if it were half of that number it would be bad enough; for I know, as does everyone in religious work, that an overwhelming number of these thousands of new buildings are not needed. They were not, I dare to say, built, many of them, because the structures they replace were too small to hold the Sunday morning congregations, or had been condemned for public use. Many, very many of them need never have been built at all. If Christ condemned the rich man in His parable because he pulled down his barns and built greater when they were over-full, rather than give his surplus to the poor, then what worse thing will He say to us who pull down our religious houses and build bigger, the ones we have being by no means full either of people or of religion?

It shows forth an ignorance of and an indifference toward facts in the religious trend of our time, amounting almost to treachery to Christ and to His Church in our leaders and in our people, that we continue the spending of money for a multi-

tude of un-needed church buildings (and in the upholding of much expensive and top-heavy executive machinery as well, in many places)—money which might more effectively be spent in other ways for the spread of the Gospel of Christ. In many of our cities rival Episcopal churches, built by warring factions, split from a single Church organization of a few years previous, stand within eyesight of each other offending good sense and good religion. And in how many cities there are mission ventures, newly and foolishly erected into parishes, now in active competition with their mother church, when both congregations might easily worship together in either without danger of overcrowding. Is there no authority in our Church able to say "No!" to such foolishness? Take the case of one church—and that in one of our greater cities—where the congregation felt that they were getting too many of the "riff-raff" from a poorer section a few blocks away. They built a chapel over there for the "riff-raff" and presented it to them, and now the diocese in question pays the salary of a vicar for that chapel, although neither chapel nor church is more than half filled on a Sunday. The blessed angels must needs be made of sterner stuff than are some of those in authority in the Church Militant, or else there will be a great to-do about the social arrangements in heaven; certainly something will have to be done there about the tremendous number of groups in the Episcopal Church who for this reason or that do not care to worship together.

AND why, some of us are wondering, is it necessary to have such a multitude of suburban churches, each one distressed with "problems" of a more or less "sufficient" nature, due usually to weakness? They might be united, sometimes literally by handfuls, with no real discomfort to the congregations involved, and with tremendous gain as regards the Faith. In order to be quite specific, let me illustrate by using the section in which my parish lies. Entirely within rifle-shot of my rectory in the suburbs of Washington City there are six Episcopal churches—Christ Church, St. Mary's Church, St. Mark's Church, Trinity Church, Silver Spring Diocesan Mission, and my own church, Grace. The five first named were all established years ago as mission stations of Grace Church; in those days this parish was entirely in the country, and getting from place to place was not easy. Now times have changed, and there is no valid reason why the congregations of all these places should not worship under one roof. Instead (with one exception) they are maintained as separate parishes, served by five priests. All of these parishes are in reality competing with one another. Several of them are desperately bothered about finance, and none of them but would feel easier with a stronger congregation. There is no reason why an Episcopalian attending one of them could not as readily attend another, and I dare say that an average congregation in all of them could be seated together in the largest one of the six. The property held by five of these churches might be sold and made into an adequate endowment fund for the sixth in which all six congregations should be persuaded to worship. The number of priests serving the six churches might be retained, so as to give four young and vigorous curates work under the leadership of an older and more experienced rector. Having pooled their resources and expenses, the problems of the parish would be more easily met. Running expenses would be relatively much lighter than for the six churches going independently. And best of all, only one of the five clergymen needs be bothered about the raising of money. The others would have a deal more time to cover the field and bring religion (instead of bills for "church dues") out of the Church and into the homes of the people.

Perhaps I am allowing myself to wax a little too utopian.

Grant me the privilege, my dear reader, of enjoying the dream without the bother of pestiferous problems which we both know to be in the way, for we both understand, I trust, that there is hardly power enough in the entire Episcopal Church, even in solemn convention assembled, to overcome the inertia of habit and petty prejudice which blocks the union of even so much as these six churches in the suburbs of your capital city. This condition is of no recent growth, and it will take, in a Church governed like ours, more than a bit of time to remedy the ill. First our leaders must be waked up to see the sin of such enormous and iniquitous overlapping of fields for work, and such duplication of overhead expense as we have in the Episcopal Church and, when they have seen, perhaps they will educate our people so that they, too, may see.

It is without doubt a presumption for so young a priest to make these criticisms. I would by no means do so did I not feel the thing so deeply. To be brief, I believe that the salvation of the Episcopal Church does not lie in the erection of more, and of more beautiful church buildings, but in getting more workers out into the field that they may thoroughly cover it, teaching, preaching, and living the full Faith of the Holy Catholic Church. Scattered and weakened churches should be consolidated—even if it cost us many members now, it will in the end prove our salvation. Churches should be built only when and where they are needed. Existing buildings, under ordinary circumstances, should not be torn down and made larger unless they are too small to hold the crowds that come into them every Sunday. Many of our churches stand more than half empty at every service, and are full only at Easter-time, or when the Bishop comes to visit. We all know that our beloved Church is not making the increase in membership that it should in spite of all our publicity and activity.

Let us take stock of ourselves and see where we stand. Every business man knows that when overhead begins to eat up the funds which should be used for replacements in stock, the end is ruin; it can be no different in our Church organizations. The Holy Catholic Church is an organism, but it works through organizations. When the whole of our time is spent in keeping those organizations from falling to the ground, what becomes of the purpose for which our Lord founded His Holy Church? It is distressing that priests must spend most of their time patching up the temporalities of weakened parishes, and bishops most of theirs grinding at the wheels of a machine. This Church of ours is a great Church, whose heritage and whose mission it is to teach the Catholic Faith with a white man's freedom. Our Church ought within two hundred years to dominate the non-Roman religious field in American religion. To fulfil that destiny and mission we must conserve and consolidate our every strength. It will take wisdom and earnestness, but most of all, Religion. There are many who believe that when the Episcopal Church begins to find time to teach effectively the religion it professes, and begins to show it forth in a lively and effective faith, people will begin to come into the Episcopal Church. It is a hard task for a priest harassed by the huge business of keeping a shaky and usually rather worldly organization in going shape—immersed in worldly cares—to show forth the most effective sort of faith. Surely the only solution is in the Presence of Christ. We must conserve and consolidate our strength, teaching the Catholic Faith in its purity—not in imitation of Rome, but in our own great tradition—in the deep, strong power of a Holy Religion, believed, and set to action in our lives.

MORE "BEST SELLERS"

LAST week we published a tabulation of the religious "best sellers" during the month of June at two of the leading Church book stores in the country. The following list, compiled by the Church Publishing House, Chicago, was received too late for inclusion in last week's issue:

General Books

1. *The Christ of Every Road*, Jones.
2. *The Practice of Religion*, Knowles.
3. *In Time of Sorrow*, Slattery.
4. *Six Altars*, Stewart.
5. *The Message of Francis of Assisi*, Mackay.

Devotional Manuals

1. *God's Board*.
2. *The Practice of Religion*, Knowles.
3. *In God's Presence*, Gilman.

THE VISION

A Sketch of the Pageant Now Being Produced in London
Under Auspices of the Society for the Propagation
of the Gospel

BY MILDRED P. BLAKELOCK

THE Society for the Propagation of the Gospel produced in London in 1927 *The Call of the World Pageant*, and it was so successful that in July this year 1930 an even more beautiful pageant is to be shown in the Royal Albert Hall, London, demonstrating the world-wide mission of the Church.

The time chosen is during the visit of the bishops from overseas for the Lambeth Conference, and the S. P. G. (as the society is usually called) has invited to the evening performance of the pageant on Friday, July 11th, all the bishops who are attending the Lambeth Conference.

There are over two thousand performers, and a choir of 200 voices, composed of representatives of Westminster Abbey Choir, and the leading choral societies of London, conducted by Dr. Ernest Bullock of Westminster Abbey. The performers are drawn in groups from the various churches in or near London, and to each group is allotted a scene in the pageant. The group in which I am specially interested has been given the scene of the martyrdom of St. Boniface, the part of St. Boniface being taken by a clergyman. In the seventh century St. Boniface was born in the south of England, and was one of the first English missionaries murdered while trying to convert the heathen. He went out from England as a bishop at the head of a mission to Germany, and after holding a Confirmation in Friesland he was attacked and martyred by a band of unconverted barbarians. In the scene are priests, monks, citizens, courtiers, and the young Confirmation candidates, the dress carefully designed for that date of Church history.

The name of the pageant is *The Vision*. Long ago on the Island of Patmos, St. John saw a vision of the Heavenly Jerusalem—the city whose Sun is Christ—and into which all nations will come, bringing their gifts. That vision the Church must always have in mind, and the pageant is an attempt to give some idea of the progress made.

The Vision shows in successive stages the gradual unfolding of the knowledge of God to man: first a pagan scene, then Greeks, then Hebrews. The full light dawns and breaks. God completes His revelation. The shepherd lads who have seen the star and worshipped Christ tell the story. Next Simeon—at the Presentation—Calvary—a group of apostles and disciples waiting. The Angel of the Ascension appears. The words of the great commission are heard; and the army of conversion begins its march. St. John to Ephesus, St. Peter to Mesopotamia, St. Andrew to the northern shores of the Euxine. Then follow scenes of the early Church about her work, carrying the Cross through toil, danger, and martyrdom, and planting it in new centers. The picture widens to take in Europe and the East, until the martyrs have made their witness, and the Church is established in the lives of men.

Then the modern world, as we know it, is opened scene by scene from the early days of the pioneer missionaries to Canada on to our own time. At this point, when describing the pageant, a clergyman said, "With so much to be done, and so little yet done, a penitential scene must follow, in which our lack of response and need of penitence are shown. This scene confronts us with the claims and demands made upon us, to which we must respond."

The last scene—the gates of the Holy City will open, and we shall see the vision of the saints and martyrs gathered about an overshadowing Crucifix. And the nations coming to offer themselves and their peculiar gifts will fill the arena.

ONE GREAT OFFICE of the Holy Spirit is to quicken and refresh the memory. He is given to vivify and make intensely real things that we were in danger of forgetting. He does not deal in novelties nor in unrelated revelations. He does not bring to us anything out of harmony with what we have learned from the historic Christ. And that means that He never conveys anything alien from the hidden depths within us, for Christ is the light of every man who cometh into the world.

—*Christian Advocate* (South).

The Oil of Healing

A True Story of an Experience of a Parish Priest

By the Rev. A. L. Byron-Curtiss

IN THE Polyglot congregation of old St. Joseph's, Stephen endeavored to be all things to all men. Not only in his contacts and administrations, but also in glad encouragement and coöperation for his people to function as Christians in their own way, if it was seemly and a means of grace. Early in his pastorate an Englishman sought him to baptize his baby, explaining that at home he had his children christened in the Church, though he went to the Wesleyan Chapel. In this way Stephen learned of a group of English iron workers and their families who had come to work as puddlers in the rolling mill. As a matter of course they were hard workers, and to his amazement he found they were the equal of their German neighbors in the quantity of ale they drank. But this was by reason of their labor in great heat. To his gratification he found also that, though they were so different from American Methodists who eschewed all drinking, none the less these Englishmen of the Wesleyan connection were possessed of real piety. So he suggested they hold their weekly prayer meetings in the parish house instead of their humble homes as they had been doing. This they did gladly, and the prayer meetings were held every Thursday night for some years. His attempt to organize a class on the Wesleyan model was not so successful. The Englishmen were Laborites and the class meetings developed into debates with partisans for both the John Burns and the Kier Hardie brand of socialism such as would have bewildered the good John Wesley. Stephen eventually got them to abandon the class meeting and join the Socialist Local, deeming their Christian brand of socialism a wholesome dilution of the materialism of Marx. But the prayer meetings remained as a popular institution of the parish, in the shape of song services with devotions. During this period the parish became noted to the scandal of the narrow-minded, for the fact that prayer meetings were held every week in the parish hall, and the rosary said in Lent, with the Stations in the church during Holy Week. But Stephen went serenely on in his stubborn way, glad and thankful his mission parish was helpful to God's poor. But he never expected to see the extremes of religious expression mentioned blended by the two races in the very Scriptural practice of anointing with oil. It happened in this way:

Upon his appointment to the exceptional cure, Stephen had at once perfected his German with the kindly aid of a neighboring Lutheran pastor, to admit of his administering more effectually to the older Germans of the flock who knew no English. He was soon able to hear their confessions and otherwise administer to them in their own language. This was of inestimable benefit in shriving a number of the old people and giving them the Viaticum in their last illness. One time after he had thus given absolution and administered the Sacrament to one of the old mothers of Israel in his flock, she asked him plaintively if he would also give her the *letzte ölung*, the Anointing. He was startled and bewildered for an instant. Then, as he ever believed afterwards, with the inspiration of the Holy Spirit, he assured her he would anoint her within an hour; but he was perturbed when he left the house. Under ordinary circumstances the oil should be blessed by the Bishop. But he quickly decided. Going to a reliable druggist friend he secured a tiny vial of the purest oil the store had. Then he went to the church, and going to the altar he blessed the oil for its holy purpose and proceeded to the chamber of death and anointed Mrs. Fischer. Her peace and serenity, with the fortitude she showed during the remaining hour of her life, satisfied Stephen that he had done aright. Without undue delay, however, he went to the see city and had an interview with his Bishop and explained his irregular course. As he anticipated the Bishop blessed some oil for his future use. For the good man, though a Churchman of the old school, was Catholic minded and a statesman.

THE tiny cut glass vial with the Bishop's oil had reposed in the cabinet of the sacristy a year, when one of Stephen's English girls was rushed to the hospital for an emergency operation. He had instructed her and presented her for Confirmation and given her her First Communion. Ten years later he had married her to one of the German young men of the flock. She had been a good girl, and had worked in the mill even after her marriage, until her first confinement. By reason of the piety of both families and her self possession in the midst of pain and distraction, the operation had been delayed long enough for her pastor to give her the Holy Communion before she was wheeled into the operating room.

A week after the operation the girl's mother came to Stephen in great agitation, saying her Amy was dying and would he go at once and anoint her. Quickly securing the oil, a stole, and his Priest's Book they took a trolley across town to the hospital. In the office they were held up by the usual institutional quibbles. The patient was dying, the doctor had given orders that no one be allowed to see her and the like. Stephen often acted as a buffer between his poor people and the rigidities of custom and regulation. He did so now. Simply explaining his professional rights as physician of the soul, he passed on with the mother to the room where death was hovering. His experienced eye took in the situation instantly. Amy had every appearance of approaching death. Her eyes were beginning to glaze, her nose was drawn, and her finger nails were turning black. There was but a slight respiration. Bending over her, Stephen said: "Amy, the doctor has given you up. There is but one hope for you and that is God. Your mother and I have come for me to anoint you." Clasping her hands with their discolored finger tips she whispered: "Yes, Father, do please anoint me; I believe God's mercy will save me."

During the brief moment it took to put on his stole and find the place in the book, Stephen thought with a rush of thankfulness of how the reformed Anglican formula for Unction is for life and not for death if it pleases God. It was with a resolve that this anointing should be for life, if it was God's will, that he proceeded. The nurse, skilled in her work even to attendance upon religious rites, stood by with a wisp of cotton, and after the anointing on the forehead opened Amy's clothing for the anointing on the breast. Though there were tears on her cheeks when he bent over her to say goodbye and she murmured her thanks, Stephen noted that even then the glaze that had clouded her eyes when he entered, was clearing. Awed and very humble he tiptoed from the room with the weeping mother. When he left her across town he assured her that her Amy would get well.

Amy's recovery was a puzzle to her attending physician and a wonder to the hospital people. As Stephen had noted by her clearing eyes, the tide had begun to flood into life ere he had quitted the room. The physical forces of life had won over the material forces of death in the twinkling of an eye, in response to the prayers and blessing of holy Church. In a few days Amy was pronounced out of danger and in a few weeks she was well. Stephen's greatest difficulty was with the hospital people. He had admonished the families concerned to tell no one of the miracle God had worked, but to forever give Him thanks for the mercy He had shown to them. But the nurses were inclined to talk much about it. His position was that we should be so humbled and awed by such a special manifestation of God's power that we would not care to talk much about it, much less to brag or talk idly. He used the oil in administering Extreme Unction many times afterwards, both in anointing people who died and people who got well. But he always thought of it as the Oil of Healing. For, said he: "It is always as God wills; and even though the person dies, we know God heals the lacerations of sin in the heart, which is a greater boon for us poor sinners than a miracle for our poor lives."

ARCHBISHOP DAVIDSON: SOME MEMORIES

BY THE REV. FREDERICK LYNCH, D.D.

OFTEN, since the death of Archbishop Davidson, my memory has gone back to an evening in Lambeth Palace where, before the big fireplace, we discussed the reunion of the Churches. I had been at The Hague, in Holland, where the Committee of the World Alliance for Promoting International Friendship through the Churches had been holding its first meeting after the World War. It was a very significant meeting for two reasons: first, because it was the first time after the conflict that citizens of the recently warring countries had come together, and secondly, because everybody present sooner or later expressed himself on the powerlessness of the Churches in preventing the war, and the lack of machinery for united action.

Out of the week's discussion the idea of a great world conference, made up of all the communions, on the Life and Work of the Churches, gradually took form. The Archbishop of Upsala had been cherishing the idea for several months, as had some of the others present, but here it first took definite and concrete form, and before the meeting had adjourned I was appointed a delegate to proceed to Paris and see if the French Churches could be won over to the idea, and then to proceed to London to try to win the adherence of the Archbishop of Canterbury and the secretary of the Free Church Council. (Several of the most outstanding leaders of the German and Scandinavian Churches were at the Hague meeting so that it was not necessary to visit these countries.)

After visiting Paris and having a two days' conference with the leaders of the French Protestant Churches I proceeded to London. Bishop Bell, then the Archbishop's chaplain, who resided at Lambeth Palace, had been at the Hague meeting as a delegate from the British Churches so that the way had been well paved for a visit to Lambeth. I was invited to dinner, and several bishops had also been invited to meet me and hear my story. When I arrived at the palace I was greeted by Mr. Bell, who told me that the Archbishop had been taken with a severe headache and had had to go to bed, but that Mrs. Davidson wanted us to stay and dine with her and then I could tell my story to the guests, and see the Archbishop on some later day. There were four bishops present and we stayed together until 10 o'clock, they asking me many questions. It was a very delightful occasion. As I was leaving, Mrs. Davidson said that I must come just as soon as the Archbishop was well enough to see me and tell him what I had told them.

The next morning my telephone rang, and it was Lambeth Palace. Mr. Bell said the Archbishop was feeling well again and wanted me to come over and have dinner with him and the family that evening. At 7 I was at the palace again. There were no other guests present. The Archbishop, Mr. Bell, and I had a two hours' talk, first about the plans for the proposed world conference and then about the reunion of the Churches. It was very interesting to note the Archbishop's real interest in anything that would bring the Churches more closely together. The plan, as we had discussed it at The Hague, and as I presented it to the Archbishop, was to call a great council of all the Churches, Protestant and Catholic, representing all the nations as well as all the major communions, with about five hundred delegates present. We had already been invited to come to Stockholm. It would be called not to discuss faith or order, or even federation, but to discuss how the Churches might more unitedly serve the world and combat its evils.

THE questions which the Archbishop asked were interesting. Would such a great conference in any way interfere with the success of the proposed World Conference on Faith and Order in which he was greatly interested? He understood that preparations for this conference were to be resumed again and he would not like to see it delayed too long, since he felt that the time was ripe for such a gathering. He believed that a Conference on Faith and Order would do much to remove the great misunderstandings that existed and that that was the first step toward plans for reunion. I told him that, as a matter of fact, we all felt at The Hague—and we were all related to the Faith and Order movement—that instead of hampering the movement in any way, it would help it. Friendships would be formed at Stockholm, contacts would be made, understand-

ings created, that would make the convening of the Faith and Order Conference much easier two or three years afterward. This seemed to impress him, and he said that the two conferences might well be supplementary to each other. I told him that he would find that they would most likely be made up of the same personnel. (As a matter of fact, this was the case. The great majority of those present at Lausanne had been the leaders who were at Stockholm.)

Would it be possible to get the Catholics to come to Stockholm? I told him I felt sure the Greek Catholics would come, but not the Roman. Would the Roman Catholics be invited? I told him that the feeling at The Hague had been that they should be invited, but no one believed they would come. Their acceptance would be a declaration to the world that they considered the Protestant communion Churches instead of mere dissenting, self-exiled sects. He said that while this was doubtless true, he thought they should be invited. (As a matter of fact they were invited by the Archbishop of Upsala, by direction of the committee. He received the same gracious refusal that the Faith and Order group received a few years later with the same intimation that if they would come home where they belonged all would be forgiven.)

The Archbishop then asked if the Roman Catholic Church might not look upon such a conference as the beginning of a great Pan-Protestant League more interested in uniting to combat Catholicism than to do any real united work for Christianity? There had been considerable of that sort of talk floating around in Europe, and if any such idea was in the mind of the promoters of the conference it would be impossible for him to win the Anglican communion to it as a body. I told him that I felt sure the Greek Catholics would come and it would be hard to urge a Pan-Protestant League with them in it, and that, furthermore, the Americans at The Hague, realizing that such an ideal would alienate half the Anglican communion and make it impossible to win the American Lutherans to it, had no such end in view. Of course no one could ever tell what might happen at a conference, but that most of us felt that the most that would come out of it, at least at this first meeting, would be a Continuation Committee which could keep the participating communions in close touch with one another in the following years and perhaps guide them in coöperative endeavor. (This is just what has happened. A central bureau has been set up at Geneva, under the direction of the Continuation Committee chosen at Stockholm, for the coördination of relief work among the Churches of Europe and for the study of social problems). And so our talk went on. The outcome of it was the Archbishop's hearty commitment to it, and the Anglican group played one of the most conspicuous rôles at Stockholm.

At 10 o'clock we all followed the Archbishop into the chapel where the whole household, servants and all, were assembled. The Archbishop himself read the lessons and the prayers, and two hymns were sung. As we were coming out of the chapel I remarked that it was a beautiful way to end the day and begin the night, and the Archbishop said that uninterrupted, for hundreds of years, that service had been held in that chapel. I remember that once when I stayed at the Peterborough Palace for a week, when Dr. Woods, now Bishop of Winchester, was at Peterborough, we had compline every night in the chapel at 10. Perhaps it would be a good habit for every home.

I do not suppose that most Americans realize just how difficult a position the Archbishop of Canterbury holds. It is not only that he has the administration of a great communion on his hands, but he is continually engaged in acts of mediation. He is the great mediator. He has to mediate between the Church and State; he has to be continually mediating between the two great parties in the Church of England, the Protestant and Catholic, and it is not an easy task; he has to mediate between bishops and pastors; he has to mediate between the Established and Free Churches, and during the years immediately following the war, when feeling was running high, he had to mediate between the British and German Churches, and I happen to know that he is held in grateful esteem by the German Churches, for, as I have heard more than one German say, even during the war they trusted him because of his insistence that Germans interned in England should be treated with kindness and justice. He will always be remembered as one of the great mediators of our time.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE FIRST LAMBETH CONFERENCE

To the Editor of The Living Church:

IN THE interesting "London Letter" of your editor, of June 28th, the statement occurs that "the movement toward a Lambeth Conference began in the '60s on the initiative of the Canadian bishops, seconded by New Zealand."

In the *Life of Bishop Hopkins*, by "one of his sons" (the Rev. Dr. John Henry Hopkins, Jr.), the statement is made that the first suggestion of a Lambeth Conference was put forth by Bishop Hopkins of Vermont in a letter to the Archbishop of Canterbury in 1851. This letter, and a similar one from the Bishop of Maryland written a year later, was widely discussed in the English papers of the time. It was not until two or three years after Bishop Hopkins' suggestion that the Canadian bishops took any action.

After the conference the Scottish Primus, in addressing his synod, likewise gave Bishop Hopkins the credit for the original suggestion that such a conference might be held.

If your London correspondent has discovered any authorities whom Dr. John Henry Hopkins or the Scottish Primus either overlooked or ignored in this matter, the undersigned would be grateful at learning their names and the sources of the information. The conferences have become so influential that the question of their origin is of more than passing importance.

Grand Isle, Vt. (Rev.) JOHN HENRY HOPKINS, III.

"HOW SHALL WE SECURE PEACE?"

To the Editor of The Living Church:

YOUR editorial on peace in the issue of June 14th comes as a refreshingly sane and rational discussion of the problems raised by wars and the attempts to do away with international conflicts. Most proposals in this line, whether originating with religious groups or not, are visionary at best and unchristian at worst, as you so clearly pointed out.

It is my opinion that every man in the nation's services owes you a debt of gratitude for the stand taken in the article mentioned, and as a disabled navy man I am expressing my feeling in that respect. My own disability came about, not in connection with any wartime service, but merely incidentally to the usual round of peace-time duties and not even in such a way as to be considered officially "in line of duty." Since I am no longer directly connected with the service in any way but that of personal loyalty, I am free to speak unhampered by red tape.

May I add a statement concerning a somewhat parallel misapprehension only too current among civilians—namely, that high ranking military and naval officers are "dangerous" in that they foment wars. The absurdity of this idea is quickly shown by the fact that they have so little influence in the government that their incomes do not really compare favorably with the average stipends of the clergy. The ministry is notoriously underpaid in proportion to services rendered, but the highest paid officer of the United States navy receives far less than some metropolitan priests.

Los Angeles, Calif.

PHILIP H. WARD.

FOR THE SILLY SEASON

To the Editor of The Living Church:

NOW THAT the "silly season" is almost upon us, perhaps readers of the correspondence department might be amused (and mildly instructed) by perusal of the following, which bears upon the ever-recurring controversy about what "voice" should be used for the Prayer of Consecration, etc., in the Mass. I quote from R. W. Brown's "An Olympian," in *Lonely Americans* (Coward-McCann, 1929, page 27):

"After the international celebration of his (Charles W. Eliot's) ninetieth birthday he was recounting with delight all that had taken place at the meeting. 'But, do you know, I couldn't hear a word of Peabody's prayer.' With sunshiny humor Mrs. Eliot observed, 'He wasn't speaking to you, dear!'"

(Rev.) HENRY S. WHITEHEAD.

Dunedin, Fla.

THE CHURCH IN ROME

To the Editor of The Living Church:

IN YOUR issue of June 28th there appears a letter from Mr. A. B. Hoff entitled "Dealing With Rome," in which the statement appears: "The apostolic founding of the Church in Rome was about 62 A.D., by St. Paul."

Long before St. Paul visited the city of Rome he wrote a letter to the Christians in Rome, which letter contains abundant evidence that, at the date of the letter, the Church had long been established in that city; it had been established so long that its reputation had spread throughout the world. At the very beginning of this letter St. Paul says: "First I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world." And in closing this letter St. Paul sends salutations to many of these Roman Christians. "Greet Priscilla and Aquila, my helpers, in Christ Jesus. . . . Likewise greet the Church that is in their house."

St. Paul had long desired to visit Rome but states that he had been hindered because it was his custom to preach the Gospel, "not where Christ was named, lest I should build upon another man's foundation (Romans 15:20)."

This letter to the Romans was written most probably in the spring of 57 A.D., while St. Paul was in Corinth after leaving Ephesus, and shows beyond doubt that at that date the Roman Church was well known throughout the world, and further, that this Church was the foundation of someone other than St. Paul. Age long tradition, which is becoming abundantly supported by recent archaeological discoveries, points to St. Peter as the founder.

This may have some bearing upon a letter in the same correspondence section from the Rev. Norman Howell, who states, "It is a matter of doubt whether Rome is an Apostolic See."

CHARLES F. FITTS.

Chicago.

WORK IN INDIA

To the Editor of The Living Church:

THE ANNUAL conference of diocesan executive secretaries would naturally be considered, and probably is, a very level-headed group. Its action at its Racine meeting (L. C., March 1, 1930), recommending to the National Council the earnest consideration of the inauguration of work in India must be, however, an exception to its usually wise proceedings. Surely, those men whose responsibility it is to assist in the administration of the various dioceses of the home-land Church, were not looking into the situation which exists throughout our present mission field. For if they had so looked they would have seen nearly everywhere unfilled needs of priests, nurses, teachers, and other religious and social workers. The current *Spirit of Missions* carries an appeal to young men and women for assistance in the work already established and for the logical expansion of such work. Let us staff, in a thoroughly adequate fashion, the work of our Church in our present missionary, and other needy dioceses, before we think of doing work in a land where the Anglican Church is already at work.

(Rev.) BENSON HEALE HARVEY.

Manila, P. I.

LAMBETH AND UNITY

To the Editor of The Living Church:

PERMIT ME to thank Brother (I say Brother for I do not know whether he is a layman or a clergyman) J. Jones for his very splendid letter on Lambeth and Unity in THE LIVING CHURCH of July 5th, page 343.

Brother Jones' letter is brotherly and breathes the real spirit of unity. Give us more Joneses in the clergy and laity and we will have unity—real true and lasting unity!

Mr. Jones must not be an Anglo-Catholic! If he is, he is a pretty broad one—the kind you do not come in contact with every day.

New Orleans, La.

(Rev.) E. A. ABBOTT.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE CHURCH IN FRANCE 1789-1848: A STUDY IN REVIVAL. By C. S. Phillips, D.D. Milwaukee: Morehouse Publishing Co., \$6.

THIS book is a careful and impartial study of six decades of unrest. As the author has said, "It is a common failing of ecclesiastical historians to make the Church's good periods better, and its bad periods worse, than they actually were"; but Dr. Phillips has tried to keep a level head.

The period chosen for review was one of conflicting factions; not one kept its hands entirely clean. The eighteenth century was not a wholesome atmosphere for man's spiritual instinct; and worldliness and corruption had crept into a Church too rich and powerful for its own good. But the revolutionary years were destined to apply the acid test of persecution; and it soon became apparent that a tie often close and affectionate existed between the clergy and the masses. Perhaps the bitter discipline which the Church endured had a large share in reviving the Church's sense of duty and overcoming the onslaughts of the school of Voltaire and Rousseau.

It is interesting to observe Mirabeau as a man indifferent to the Church's divine mission, but glad to welcome the priest as an officer of morality and instruction, under the thumb of the civil arm of the government. Robespierre emphatically disclaimed atheism: in fact, he regarded an atheist as anti-social and worthy of the death penalty. When the carnival of reason reached its climax in the enthronement of an opera dancer at Notre Dame, on the 10th of November, 1793, it was through his intervention that the men who inspired the loathsome orgies were sent to the guillotine. Thus the "Cult of Reason" gave place to the rather vague "Cult of the Supreme Being," which was the evolution of Rousseau's ideas.

Of the Constitutional clergy who yielded to the demands of the government even at the risk of disloyalty to the Roman see, it may be said that there were some earnest, conscientious men and at least one (Bishop Grégoire) who reached heights of greatness. The arguments of Grégoire were influential in putting an end to the persecution of the clergy who had refused to repudiate allegiance to Rome.

The controversy between Napoleon and the Popes is described in detail; the picture is a dreary one. Here the author seeks to settle the question of the Emperor's religion. In his will, Napoleon declared that he died "in the Catholic, Apostolic, and Roman Church, in the bosom of which I was born." "But," says Dr. Phillips, "if he professed Catholicism he showed little ardor in practising it. In many ways he was a typical child of eighteenth century scepticism. Actually, his attitude toward religion seems to have been determined mainly by a sense of its political value. It was a guarantee of social order, a useful instrument of police. For him atheism was 'a principle destructive of all social organization, which takes from man his consolations and all his hopes.' . . . It is scarcely an exalted conception of religion which thus degrades it from an end into a means. But Napoleon was capable of going still further and prostituting it to become a mere instrument of his own personal ambition. From this point of view he was not even particular as to what religion he professed. When he was in Egypt he showed a marked enthusiasm for Islamism. He surrounded himself with eminent Mohammedan *imams*, and gave it to be understood that it was quite possible that he himself might become a convert to the teachings of the prophet. When, however, he became First Consul, Catholicism appeared to him the card to play."

EDGAR LEGARE PENNINGTON.

BISHOP FISKE's well known two books, *The Christ We Know* and *The Faith By Which We Live*, have now been reissued by the publishers of THE LIVING CHURCH in one fat volume entitled *Christ and Christianity* (Morehouse, \$3.00). The separate volumes have proved their worth for study classes, Confirmation candidates, and general reading, and a ready welcome should await the new form.

THE PRACTICE OF PRAYER. By William C. Sturgis, Ph.D. Washington Cathedral Series. Milwaukee: The Morehouse Publishing Co. Price \$1.00.

THE author of this work is a layman, and has had extensive scientific training in the Laboratory and elsewhere. The detailed order of the discussion is logical, and the process and results most helpful. The practice of Prayer is dealt with, and not so much the Theory, or the Need of Prayer. The modest experience in the practice of Prayer is quite evident. He is showing the workings of his own personal Laboratory, and cautions the reader that he is "not writing for experienced Christians, but for novices and those whose religion is of the usual thoughtless and formal type." Actually the reading of the book might even prod a Bishop to better praying.

Prayer brings us in contact with the power of God; thus a close analogy between Prayer and the manner in which the forces of nature are discovered, and applied. We get closer and closer to the forces of nature by attention, meditation, application, and so on, until we feel habitually secure. In the same way the practice of Prayer gathers strength and, the more honestly we use it, the livelier our imagination grows, and our concentration deepens. Practise forms habit in religion, and is as real and useful as in Art, Science, or anything else. Formal Confession seems a necessary preparation for Prayer, because the act carries a recognition of personal sin, which in ordinary circumstances is an obstacle to the efficiency of Prayer. We might hesitate to sin, if we faced the prospect of telling some one of it: "If only God were as real to us as our friend John Doe, it would not be so; but the fact remains that to tell our sins to John Doe is actually more embarrassing to us than to tell them to God; hence most of us need a John Doe," and psychoanalysis may do the rest.

The subject is handled with light at every angle, thoughts expressed easily remembered, and spiritual and logical results worked out which should prove imitative and heartening.

F. H. T. HORSFIELD.

OUR ROYAL GUEST. By Gertrude Hollis. Milwaukee: The Morehouse Publishing Company. Price 80 cents.

THIS whole book makes for the consecration of the commonplace, resting upon "the amazing simplicity of the home life of our Blessed Lord." After reading the book, the intimate touch of things seems so different that you feel as if you would like to break every common stone you see, to find the gold inside. Even thoughtful people will wonder why they overlooked the fact, that while our Lord observed the Sabbath, yet so many of the important events of His life took place on a week-day: He offered the Oblation of Himself on a Friday, rose from the dead on the first day of the week, and ascended on a Thursday. In other words, His contact with the spiritual worked each day of the week; and one day was as good as another for its actualities, and its latent possibilities.

Home, Food, Clothes, and so on, become fruitful sources of observation and inspiration, even the Garden is made to reveal that "in the soil" a "mystic life will awaken and grow until it has fulfilled the purpose for which God needs it."

For the same wisdom another volume could be suggested, wherein to deal with The Commuter, Traffic jams, Office grinds, Market movements, and so on; these are like barbed wire in our daily bread, and some of us want to get along spiritually as well as we can.

Many of the subjects dealt with are revealed deeply and beautifully, and all are worth while.

The author seems to reveal the possession of the gift of Counsel, one of the Seven Gifts of the Holy Spirit, and the book deserves a much fuller review than space allows.

F. H. T. H.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D.,
Litt.D.
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in advance. To the clergy, \$3.50 per year.
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countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church
Cyclopedia and Almanac. Annually, about
December 10th. Paper, \$1.00. Cloth, \$1.50.
Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per
year, including THE MISSIONARY MAGAZINE.
Monthly, 35 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per
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Special rates on both of the above in quanti-
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Sent free on request.

Agents also for (London) *Church Times*,
weekly, \$8.50; *The Guardian*, weekly, to the
clergy, \$3.75, to the laity, \$7.50; and the
Green Quarterly, the Anglo-Catholic Maga-
zine, \$1.15.

Church Kalendar



JULY

- 13. Fourth Sunday after Trinity.
- 20. Fifth Sunday after Trinity.
- 25. Friday, St. James.
- 27. Sixth Sunday after Trinity.
- 31. Thursday.

KALENDAR OF COMING EVENTS

JULY

- 15. School of Religion, St. Alban's School, Sycamore, Ill.
- 21. Summer School of Nevada at Lake Tahoe.
- 23. Fourth Annual Young People's Summer Conference of Seventh Province, at Winslow, Ark.
- 31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 14. Ascension, Salida, Colo.
- 15. St. James', Meeker, Colo.
- 16. St. Andrew's, Denver, Colo.
- 17. St. Paul's, Brunswick, Me.
- 18. St. Matthew's, Goffstown, N. H.
- 19. Grace Church, Vineyard Haven, Mass.

APPOINTMENTS ACCEPTED

BRECKENRIDGE, REV. JOHN R., recently or-
dained deacon; to be curate at St. James'
Church, Driftwood, Pa. (Be.) Address 609 Front
St., Freehand, Pa.

MARSTON, REV. A. E., formerly assistant at
St. Paul's Church, East St. Louis, Ill. (Sp.) ;
to be in charge of St. John's Mission, Albion,
Ill., and surrounding missions, under the di-
rection of the Rev. G. T. C. Mc Calla.

NEWELL, REV. PAUL D., formerly of Sewanee,
Tenn.; has become priest in charge of the
Marfa field, including St. Paul's Church,
Marfa, St. James', Alpine, St. David's, Fort
Davis, Tex., and other unorganized missions in
the diocese of New Mexico and Southwest
Texas. Address Box 814, Marfa.

SUMMER ACTIVITY

BENNETT, REV. HIRAM R., rector of Christ
Church, Williamsport, Pa., convalescing from
a severe illness, has taken a cottage for the
summer on the Susquehanna a few miles from
Williamsport. He will continue his parochial
duty at Christ Church during the vacation
period.

RESIGNATION

BACON, REV. FRANCIS M., as priest in charge
of St. Mark's Mission, Hanna, Wyo.; to retire
July 21st. New address, 1337 Second Ave.,
Boulder, Colo.

ORDINATIONS

PRIESTS

COLORADO—The Rev. JAMES W. F. CARMAN
was ordered priest on St. John's Day in St.
Barnabas' Church, Denver, by the Rt. Rev.
Fred Ingleby, S.T.D., Bishop Coadjutor of the
diocese. The candidate was presented by the
rector, the Rev. Charles H. Brady, who also
preached the sermon. The litany was read by
the Rev. William S. Spicer of Minneapolis. Be-
sides these the following joined in the laying
on of hands: The Rev. Messrs. C. H. Marshall,
E. J. Skinner, and G. H. Holoran.

The Rev. Mr. Carman, who graduated this
year from Seabury Divinity School, became
rector of St. Luke's Church, Denver, on July
1st.

MINNESOTA—At Gethsemane Church, Min-
neapolis, on June 29th, the Rt. Rev. Frank A.
McElwain, D.D., Bishop of the diocese, ad-
vanced the Rev. DONALD C. MEANS to the
priesthood. The sermon was preached and the
candidate presented by the Rev. Don Frank
Fenn, rector of Gethsemane Church.

The Rev. Mr. Means is to be transferred to
South Dakota, and will take charge of mis-
sions at Armour and Lake Andes. His ad-
dress will be Armour, S. D.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]
ARKANSAS—Omit, Rev. K. R. Claiborne.

DIED

NORTON—Entered into the rest of Paradise,
June 30th, MAY L. NORTON, wife of the Rev.
George B. Norton, retired priest of the diocese
of Texas.

"So He giveth His Beloved Sleep."

MEMORIALS

MARY M. C. ATKINS

In memoriam, MARY M. C. ATKINS, July
4, 1929. R. I. P.

Laurence Dean Fish

In loving memory and continual remem-
brance of LAURENCE DEAN FISH, who passed
from darkness into eternal light, July 12, 1927.
"God grant his soul eternal rest,
Like John, a place on Jesus' breast,
A 'broider'd robe and a lily flower,
And a fillet of gold for Mary's bower,
Sight perpetual, company blest,
God grant his soul eternal rest."
Jesu, mercy; Mary, pray.

WRITES ESSAY ON PEACE PACT

NEW YORK—Mow Lan Ho, student at
Iolani School for Boys, Honolulu, won the
first place in Hawaii in the high
school contest for a 300-word essay on
the Peace Pact, and tied for fourth place
in the national finals. Study and discussion
of the Paris Pact has engaged the
interest of 122,000 students in more than
1,500 high schools during the present
school year. The essay contest was a
part of the work carried on by the National
Student Forum on the Paris Pact
in Washington, D. C.

It would be interesting if distinctions
of this sort won by Church young people,
or by students in Church schools, might be more generally reported. The
South Dakota Rhodes scholar this year,
for example, is a Churchman, Frank M.
Adamson, son of the clerk of the vestry
of Christ Church, Lead.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employ-
ment; parishes desiring rectors, choir-
masters, organists, etc.; and persons desir-
ing to buy, sell, or exchange merchandise of
any description, will find the classified sec-
tion of this paper of much assistance to them.

NOTICES for advertising as follows: DEATH
NOTICES (without obituary), free. MEM-
ORIALS AND APPEALS, 3 cents per word.
MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF
RETREAT NOTICES may, upon request, be
given two consecutive insertions free; addi-
tional insertions, charge 3 cents per word.
CHURCH SERVICES, 20 cents a line. RADIO
BROADCASTS, not over eight lines, free.
CLASSIFIED ADS, replies to go direct to ad-
vertisers, 3 cents per word; replies in care
THE LIVING CHURCH, to be forwarded from
publication office, 4 cents per word, includ-
ing names, numbers, initials, and address,
all of which are counted as words. Minimum
price for one insertion, \$1.00. NO DISCOUNTS
FOR TIMES OR SPACE. Copy should be
sent to the publication office so as to reach
there not later than Monday for the issue
of any week.

NO SINGLE ADVERTISEMENT IN-
SERTED IN THIS DEPARTMENT FOR
LESS THAN \$1.00.

ADDRESS all copy *plainly written on a*
separate sheet to Advertising Depart-
ment, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing ad-
vertising in the classified section always state
under what heading and key number the old
advertisement appears.

POSITIONS OFFERED

MISCELLANEOUS

WANTED, IN PHILADELPHIA PARISH
OF moderate size and Churchmanship, an
organist and choirmaster to reorganize and
develop choir on strictly volunteer basis. Must
be Churchman with sound knowledge of Church
music and an enthusiastic leader. Salary \$1,800.
Address, C-454, care of LIVING CHURCH, Mil-
waukee, Wis.

WANTED—MIDDLE AGED WOMAN TO
spend winter and share small expense of
cottage—foothills of Blue Ridge, on highway
12 miles from Tryon. Mission work if desired.
Address ST. THOMAS' MISSION, Mill Spring,
N. C.

POSITIONS WANTED

CLERICAL

CLERGYMAN 48, GOOD READER AND
visitor, extempore preacher, moderate, not
under ecclesiastical censure, best references;
wants parish or mission in town or country.
Reply: CLERICUS, H-502, care of LIVING
CHURCH, Milwaukee, Wis.

CLERGYMAN, MARRIED, UNIVERSITY
and seminary graduate, desires change of
parish after vacation. Present stipend \$2,700.
Address, S-473, LIVING CHURCH, Milwaukee,
Wis.

PRIEST, FAITHFUL AND EFFICIENT,
wants supply duty near New York City.
Write KENNETH GUTHRIE, 1177 Warburton,
North Yonkers, New York.

PRIEST, FORTY-FIVE, MARRIED, SEMI-
temperate, university graduate, effective ex-
tempore preacher and efficient organizer,
desires correspondence with vestry seeking a
rector. Address, H-490, care of LIVING CHURCH,
Milwaukee, Wis.

PRIEST, SINCERE, PUNCTUAL, FAITH-
ful, hard worker, unmarried, no ties, ex-
cellent extempore preacher, in his prime,
Catholic-minded, first class references, urban
and rural experience and as teacher of Classics
and English. Available September 20th for
permanent work. Address, E-472, care of LIV-
ING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED AND EX-
perienced social service worker, thorough
knowledge of Church activities. Church school
teacher, executive ability, free to accept position
as parish worker. Good references. Miss
MARCIA PRATT JOHNSON, 207 N. Main St.,
Orlando, Fla.

ORGANIST-CHOIRMASTER, F.A.G.O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HOLDING highest credentials desires change. Pacific coast preferred. O. C. S-489, care LIVING CHURCH, Milwaukee, Wis.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years' practical experience. Address, R-458, care of LIVING CHURCH, Milwaukee, Wis.

WANTED BY A CLERGYMAN'S WIDOW at present directing a large welfare camp, a position for the autumn as matron or house mother in a Church Boarding School or Student Center. Eight years in residence in Church Schools. Qualified to teach sacred subjects. Address C-503, care of LIVING CHURCH, Milwaukee, Wis.

YOUNG ORGANIST-CHOIRMASTER-COMPOSER, of national reputation, wishes to correspond with rector or vestry of church contemplating change. Available September 1st. Address, B-421, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

VESTMENTS

CURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens. Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra fine* quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Conductor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

MISCELLANEOUS

WANTED, OLD ENVELOPES FROM CORRESPONDENCE with missionaries, between the years 1845 to 1900. You keep letters. Old Civil War envelopes and stamps purchased. GEORGE HAKES, 290 Broadway, New York.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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THE HOUSE OF THE NAZARENES. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

MRS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street, Northwest, near the White House. Most of her rooms have private connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near, and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

COTTAGES FOR RENT

FOR RENT—COTTAGE, BEAUTIFULLY LOCATED at Llewellyn Beach, St. Joseph's Island, Ontario, Canada. Large and nicely furnished. Rental for entire season \$160.00 in advance. Address, C. B. SMITH, care Charles C. Brown, 54 West Lake St., Chicago.

MARION, MASS., BOX 606. TWO FURNISHED COTTAGES TO LET, NEAR CHURCH AND BATHING BEACH.

REST HOUSES

HOUSE OF RETREAT AND REST, BAY SHORE, Long Island, N. Y. References required.

ST. PHOEBE'S HOUSE FOR REST AND RETREAT. On slopes of Mt. Tom, above mountain stream. Ideal for sun baths. Board reasonable. Also housekeeping cottage free to clergyman in return for daily Eucharist. Address, DEACONESS-IN-CHARGE, Lakeside, Conn.

RETREAT

A RETREAT for women will be held at St. Mary's Convent, Sewance, Tenn., beginning with Vespers, Monday, July 14th, and ending with Mass, July 17th. Conductor, the Rev. Harcourt Johnson. Those desiring to attend will please send their names to the SISTER SUPERIOR.

Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue

THE REV. NEAL DODD, Rector

Sunday Masses, 7:30, 9:30, 11:30 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.

" 11:00 A.M. Solemn Mass and Sermon.

" 8:00 P.M. Solemn Evensong, Sermon.

Daily Mass 7:00 A.M., also Thursday, 9:30.

Fridays, Evensong and Intercession at 8:00.

Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:15, 11:00 A.M.,

and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.

Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Streets

SUMMER SCHEDULE

Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.

Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5:00 P.M. Thursdays and Holy Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

(The Cowley Fathers)

Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.

High Mass and Sermon, 11 A.M.

Sermon and Benediction, 7:30 P.M.

Daily Low Mass, 7 and 8 A.M.

Extra Mass Thursday and greater Holy Days, 9:30 A.M.

Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

The Mission House, S.S.J.E., 38 Bowdoin St.

Telephone: Haymarket 6222.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street

Sunday: The Holy Communion, 8:00 A.M.;

Morning Service (Church School), 9:30 A.M.;

The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets

Sunday Masses: 8:00 and 10:00 A.M.

Confessions, Saturdays, 9-11 A.M., 7-8:30 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. H. PERCY SILVER, S.T.D., L.L.D., Rector

Sundays: 8 and 11 A.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"

REV. RANDOLPH RAY, D.D., Rector

Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)

11:00 A.M. Missa Cantata and Sermon.

4:00 P.M. Vespers and Adoration.

Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7:00, 8:00, and 9:15.
High Mass and Sermon at 11:00.
Sermon and Benediction at 8:00.
Daily Mass at 7:00 and 9:30. Also Tuesday and Friday at 8:00.
Friday: Sermon and Benediction at 8:00.
Confessions: Friday, 8:00 to 5:00; 7:00 to 8:00. Saturday, 8:00 to 5:00; 7:00 to 9:00.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Masses for Communion, 8:00 and 9:00.
Solemn High Mass, 11:00.
Solemn Evensong, 4:00.
DAILY:
Masses, 7:00 and 7:45 (9:30 Holy Days and Thursdays).
Matins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

RADIO BROADCASTS

K FOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

K HQ, SPOKANE, WASHINGTON, 590 kilocycles (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8 to 9 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 kilocycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

W BHZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

W HAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

W IBW, TOPEKA, KANSAS, 1300 kilocycles (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

W IP, PHILADELPHIA, PA., 610 kilocycles (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

W KBW, BUFFALO, N. Y., 1470 kilocycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

W LBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

W PG, ATLANTIC CITY, N. J., 1100 kilocycles (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

W RVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

W RC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

W TAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

W GO, SAN FRANCISCO-OAKLAND, CALIF., 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

BOOKS RECEIVED

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

Cokesbury Press. 810 Broadway, Nashville, Tenn.
Why I Believe. By Teunis E. Gouwens, D.D., minister Second Presbyterian Church, Louisville, Ky. \$1.00.
The Gold Under the Grass. By Basil W. Miller. \$1.00.
The River of God: The Source-Stream for Morals and Religion. By Arthur Muirdor Baker, Ph.D. \$1.25.

The Evangelical Publishing House. 1900 Superior Ave., Cleveland, Ohio.

Evangelism and Christian Experience. By John S. Stamm, Ph.M., M.A., D.D., Bishop of the Evangelical Church, author of *Evangelical Standard of Evangelism*. \$2.00.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Verbi Ministerium: An Introduction to Anglican Preaching with Appendices on Contemporary Prayer, etc. By John Eyre Winslanty Wallsey, M.A., vicar of Whalley; examining chaplain to the Bishop of Blackburn; honorary canon of Blackburn. With a Foreword by the Rt. Rev. the Lord Bishop of Blackburn. \$1.20.

God's Lessons: A Study of Progressive Revelation. By Gertrude Hollis, author of *That Land and This: His Life and Ours*, etc. Cloth, 80 cts.; paper, 40 cts.

What We Believe: The Great Truths of our Religion Simply Stated. By the Rev. G. R. Oakley, M.A., B.D., vicar of St. Mary's, Illingworth; author of *Our Mother's Voice, The Most Valuable Thing*, etc. Cloth, 80 cts.; paper, 40 cts.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Berengar and the Reform of Sacramental Doctrine. By the Rev. A. J. Macdonald, rector of St. Dunstan in the West with St. Thomas in the Liberty of the Rolls; fellow of the Royal Historical Society; author of *Lanfranc, His Life, Work and Writing*, etc. \$7.00.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Pilgrim's Progress in the World Today. By the Rev. H. F. B. Mackay. \$1.50. Publication date Sept. 1, 1930.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City.
An Anglican Use: Five Outlines of Ceremonial Alike in Purpose, Differing in Treatment, for the Service of Holy Communion, as Set Forth in the Book of Common Prayer. By Horace Spence, M.A., B.Mus., Chamberlain of York Minster. With a Foreword by His Grace the Archbishop of York. \$1.40.

History of the Papacy in the 19th Century (1864-1878). By the late J. B. Bury, D.Litt., LL.D., regius professor of Modern History, and fellow of King's College, in the University of Cambridge; fellow of the British Academy, etc., etc. Edited, with a Memoir, by the Rev. R. H. Murray, Litt.D. \$3.75.

The Reformation, Catholicism and Freedom. A Study of Roman Catholic and Other Martyrs and of the Struggles for Liberty of Conscience. By J. W. Poynter. With a Preface by the Rt. Rev. A. C. Headlam, D.D., Bishop of Gloucester. \$2.40.

About the Lambeth Conference. By Bernard Heywood, M.A. (sometime Bishop of Southwell). With Illustrations. \$1.40.

The Stratford Co. 289 Congress St., Boston, Mass.
The Real Meaning of Genesis. By David A. Murray, D.D., professor of Biblical Literature in Mommouth College; author of *The Supernatural, Christian Faith and the New Psychology*, etc., etc. \$3.00.

The Drama of Life: An Interpretation. By F. F. Lewis. \$2.50.

PAPER-COVERED BOOKS

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis. American Agents.

Instructions on the Atonement. By Paul B. Bull, M.A., priest of the Community of the Resurrection, Mirfield. 60 cts.

The Way of Conversion. Being Mission Sermons and Instruction for Home Reading. By Paul B. Bull, M.A., C.R., Community of the Resurrection, Mirfield. 80 cts.

WASHINGTON NOTES

The Living Church News Bureau
Washington, July 5, 1930

ON JULY 2D THE CORNERSTONE OF THE Chapel of the Ascension, Silver Spring, was laid. The officiating clergy were the Rev. Dr. D. Wellington Curran, executive secretary of the diocese, and the Rev. Alfred Cheetham, vicar of the chapel. The erection of this new church building is part of the advance work program now going on in the diocese. A chapel is being erected at Mount Rainier and at College Park a handsome gothic edifice is nearing completion.

The annual Blue Mountain conference of workers from the province of Washington is being held at Hood College, Frederick. The keynote of the conference is personal religion. The sessions are presided over by the Rev. Nathaniel Groton of Whitemarsh, Pa.

CHOIR AWARDS PRESENTED

The annual choir medal awards for the boys of Washington Cathedral were announced at services on St. Peter's Day by the Rev. Dr. G. Freeland Peter, canon and chancellor of Washington. The medals were awarded as follows: The Harriet Lane Johnston Medal, given for long and faithful service in the cathedral choir, was awarded to Robert D. Heinl who has sung in the choir since September, 1925.

The Mount St. Alban Medal for excellence in music was awarded to Charles Heasty and the honorable mention prize went to Frank Orrison.

Chancellor Peter in giving the awards reviewed the work of the choir and told of its important place in the cathedral worship. He pointed out the devotion, hard work, and consecration shown by members of the choir and recalled that during the past year it had sung at many notable services at the cathedral in addition to the regular daily and Sunday services, including the Sunday and special broadcasts when the voices of the men and boys had been broadcast to all parts of this country and many foreign lands.

RECENT CONTRIBUTORS TO CATHEDRAL FUND

Cyrus H. K. Curtiss, Henry Ford, Edsel B. Ford, John Hays Hammond, William G. Mather, Andrew W. Mellon, and J. Pierpont Morgan were reported among others as recent contributors to the fund being raised under the leadership of General John J. Pershing for the building of Washington Cathedral in an announcement made Saturday by George Wharton Pepper, chairman of the cathedral's national executive committee.

Mr. Pepper made public the signing of a contract involving \$1,147,000 for the erection of the entire north transept. He said that this provides for the first half of a construction program which it is hoped will be completed by 1932. Funds for the building of the south transept, the other arm of the cruciform structure, are still to be secured. Approximately \$1,000,000 is needed for this purpose.

It is the aim of the cathedral authorities to hold important services on the main floor of the edifice during the nationwide observance of the George Washington bicentenary. It is planned to use the sanctuary, choir, and transepts for this purpose. With the two transepts erected, the cathedral will be about one-half completed, leaving the nave, the central tower, and the two west towers yet to be built. If the 1932 objective is attained the cathedral will be in position to accommodate 3,500 persons.

RAYMOND L. WOLVEN.



CHRIST CHURCH AND PARISH HOUSE

The ancient Japanese style of architecture has been very beautifully adapted to modern needs in this new church at Nara, Japan.



ENTRANCE TO THE CHURCH

The symbol of Christianity assumes a new significance atop the peaked gable of this Japanese church at Nara.

Two Bishops Aid in Consecration Of Beautiful Japanese Church

Native Architecture of Eighth Century Makes Nara Church Unique

NARA, JAPAN—The birthday of the Emperor of Japan (April 29th) this year will long be remembered by the Church people in the old city of Nara—it was chosen for the consecration of the beautiful new Christ Church.

For a number of years the old structure was inadequate and finally declared unsafe. It was a modest, but ugly building of the "near-churchly" type seen so much in Japan. About fifteen years ago a beautiful piece of property was bought, immediately adjoining Nara Park which encloses the temples and other sacred buildings of this ancient capital.

There is an interesting custom in Japan of planting a palownia tree when a girl baby is born in a family; when she is married, the tree, having reached full growth, is cut down and made into her wedding chest. With this in mind the congregation of Christ Church planted palownia trees on the new property, with a view to using them in the new church they hoped to build "some years hence."

Through a gift from the centennial fund,

about ten years ago, it became possible to think about building. Architectural plans were the next consideration, and these gave food for real and serious deliberation. The city authorities would not allow any building to be placed within close proximity to the park which did not harmonize in style of architecture with that of the temples.

The result is a pure Tempyo period (eighth century) group of classical Japanese buildings—church and parish house—beautifully adapted to Christian use. The wood of the palownia trees has been used in much of the decoration, and all the other wood was brought from one single mountain in Yamato Prefecture, of which Nara is the principal city.

The day of the consecration was a stormy one, but the church was packed to its limit. The procession, headed by the choir from St. Agnes' School, Kyoto, included all of the clergy, Japanese and "foreign," and the Bishop of the Kyoto district; also many visiting clergymen, and Bishop McKim, who many years ago started the work in Nara. The service was one of the most impressive ever held in Japan; the rector of the church, the Rev. D. Yoshimura, was the preacher, Bishop Nichols read the consecration ser-

vice, and Bishop McKim celebrated Holy Communion.

After the service a luncheon was served in the parish house to about two hundred guests.

ACCEPTS ELECTION AS BISHOP COADJUTOR OF DULUTH

DULUTH, MINN.—Rev. Benjamin T. Kemerer, rector of St. Paul's Church, who was elected Bishop Coadjutor of Duluth on June 11th, has accepted the election, his consecration to take place in the early fall. The Bishop Coadjutor-elect will have charge of the white work of the diocese, outside the city of Duluth, assigned to him by the Bishop of the diocese, the Rt. Rev. G. G. Bennett, D.D.

ARCHDEACON FOR INDIAN WORK APPOINTED IN DULUTH

CASS LAKE, MINN.—At the annual Ojibway convocation in the diocese of Duluth, held June 29th and 30th at the Mission on Cass Lake, the Rev. Wellington K. Boyle, general missionary, was appointed archdeacon of Indian work by the Bishop, the Rt. Rev. G. G. Bennett, D.D.

The newly created archdeacon has full charge of the Ojibway work, under Bishop Bennett. He is also a member of the executive council of the diocese and chaplain of the Jack Kimball Post of Cass Lake.



CONSECRATING THE CHURCH

One of the most impressive services ever held in Japan was the consecration of Christ Church, Nara.



THROUGH THE CHERRY BLOSSOMS

Delightfully Oriental is this glimpse of the new Christ Church, Nara, at the height of the Japanese spring.

Thanksgiving Service Held for Culmination Of Work in Preserving London Cathedral

Daily Chronicle Issued at Anglo-Catholic Congress—Orthodox Delegation at Lambeth

The Living Church News Bureau
London, June 27, 1930

ON WEDNESDAY LAST, THE KING AND Queen, with a mighty gathering of clergy and people, gave thanks at St. Paul's for the successful culmination of seventeen years' effort in preserving and making safe the great Cathedral of London.

The words of the bidding, read by Dean Inge, simple and restrained, set the note of the whole of this dignified service. After the dean had read the bidding, the choir repeated the responses, and a minor canon read the prayers and collects. Silence in a vast throng is always impressive, but it was never more moving than in the two minutes of stillness which followed the collect of praise which was first said in the same spot on the occasion of the consecration of the choir in 1710.

In his sermon, the Bishop of London said: Thanksgiving is filling every heart in this cathedral today. . . . The troubles and anxieties which we have had about St. Paul's have revealed another cause of thanksgiving. That is the hold which St. Paul's has on the affections of the Church and nation. The realization that the cathedral was in danger sent a shock through the whole British Empire, and beyond. The money poured in from the rich, it even more touchingly trickled in from the poor, literally from every quarter of the globe."

The sermon over, the congregation sang the Old Hundredth, while the cathedral clergy were conducted to the sanctuary. The *Te Deum* and a final blessing by the Bishop of London brought a most impressive service to an end.

DAILY CHRONICLE AT ANGLO-CATHOLIC CONGRESS

During the Anglo-Catholic Congress, a Congress *Daily Chronicle* is to be issued. The Congress will open next Sunday morning with an open-air High Mass at Stamford Bridge football ground. At this Lord Halifax will be present, and his Beatitude Meletius, Pope and Patriarch of Alexandria, will also attend. "The High Mass at Stamford Bridge is a striking innovation" it is admitted in the Congress Handbook. "For the first time Congress members are given this supreme opportunity of making a united act of worship. No available church is, obviously, large enough to accommodate the numbers which will assemble. This is, indeed, the answer to those who have been a little doubtful as to the propriety of celebrating Mass in a football ground. There are many answers to this objection, but it is hardly necessary now to repeat such answers."

There will be two choirs (the main choir and the liturgical choir) at the High Mass, accompanied by a full band, the music selected being strictly Plainchant, with the Ninefold Kyrie, Introit, Gradual, and Alleluia. The main choir will sing the *Gloria in Excelsis* and the *Credo*.

ORTHODOX DELEGATION AT LAMBETH

The Orthodox delegation, which is to take part in the opening ceremonies of

the Lambeth Conference, will comprise representatives of all but two of the autocephalous Churches. The personnel will be as follows: Archbishop Germanos, of Thyateira, representing the Ecumenical Patriarch; the Metropolitan Ignatios of Epiphaneia, representing the Patriarch of Antioch; Archbishop Timotheos of the Jordan, the delegate of the Patriarch of Jerusalem; the Archimandrite Leontios, Metropolitan designate of Paphos, representing the Church of Cyprus; the Archbishop of Corcyra and the Archimandrite Constantinides, representing the Church of Greece; Bishop Iriney, of Novi Sad, representing the Serb Patriarch; Archbishop Nektarie, of the Bukowina, delegate of the Rumanian Patriarchate; Archbishop Dyonizy, of Warsaw, representing the Orthodox Church of Poland; and, finally, the leader of the delegation, the Patriarch Meletius, of Alexandria.

The exceptions from the above list are the Russian Church, which, for obvious reasons, may not be able to send delegates; and the Bulgarian Church, since it is in schism with Constantinople.

The program arranged for the delegation begins with its taking part in the Lambeth Conference services at Canterbury and in St. Paul's, on July 5th and 6th. On July 8th, it will be received ceremonially by the Lambeth Conference, and its members will be formally presented to the Archbishop of Canterbury at Lambeth Palace. On Wednesday, July 9th, after attending morning service at the Abbey, it will hold a conference in the Jerusalem Chamber with the Archbishops' Eastern Churches Committee. On July 10th it will pay a private visit to Cambridge; and on July 11th and 12th it will be entertained by the Bishop of London, at Fulham, and the Bishop of Guildford at Farnham.

The week following will be reserved for the necessary work of the delegation, from which no startling and sudden results are to be anticipated, but which, it is safe to forecast, will be very fruitful in regard to the practical co-operation of the two Churches. In addition to these arrangements, there will be several social functions, and the visit will terminate officially on July 18th.

CLOSE OF SUMMER SESSION OF CHURCH ASSEMBLY

The summer session of the Church Assembly, which ended on Friday last, though overshadowed by the near approach of the Lambeth Conference, may be regarded as one of the most practically useful meetings so far achieved by the assembly. Its principal result was to reach definite conclusions about the administration of Church patronage.

No fewer than three patronage measures have now passed their final stage with the assembly and will be sent forward for Parliamentary sanction. One of them will create a patronage board in every diocese, and this will equip each bishop with a constitutional body of advisors to assist him in discharging one of the most difficult of his tasks.

A second measure deals more directly with private patrons. The scheme is that on a vacancy a parochial Church council "may make representations in writing to the patron as to the conditions, needs, and traditions of the parish, but without mentioning the name of any particular clerk." At a later stage the patron shall, if neces-

sary, confer with the churchwardens, and, again if necessary, appeal to the Bishop and his advisors, with a further power of appeal to the Archbishop. The new measure should at least impose some check upon the activities of party trusts. When a parish finds itself likely to be saddled with an incumbent chosen not because he is the type of man they desire but merely because he conforms to the tenets of a party, it will have some chance, if this measure gains Parliamentary sanction, of making an effective protest.

The third of the patronage measures provides that notice of any intended transfer of patronage must be given to the Bishop, who in turn will invite the local Church council to state any objections they may entertain, and such objections shall then be communicated by the Bishop to the intending transferor.

Sir Thomas Inskip's measure would have had the effect of making any sale of advowsons void at law. The defeat of his proposal need occasion no regret.

The measures passed by the assembly should ultimately diminish the abuses to which the system of Church patronage has been liable.

TO REPAIR BOSTON STUMP IN LINCOLNSHIRE

It was announced recently that the citizens of Boston, Mass., had undertaken to subscribe \$50,000 (about £10,000) for the repair of the famous Boston Stump in Lincolnshire. Already more than \$41,000 has been collected. The subscribers are doing this to mark the tercentenary of the founding of Massachusetts Bay Colony.

GEORGE PARSONS.

MISSION WORK IN JAPAN

AKITA, JAPAN—"Whitsuntide is the ideal time for my spring visitation," said the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku. "It accords ideally with the Church calendar and it is at the time when Japan is most beautiful."

The Bishop plans to stay about twenty-four hours in each station, which gives him ample time to hear and advise about the spiritual growth of the place.

Mission work in Japan is rendered hard by the deeply spiritual civilization of the Japanese nation.

The recent count of Buddhist temples in Japan was put at 116,000. Religion motivates their whole life but, like the ancient Athenians, it plays really a small part in moral and truly spiritual uplift. The average Japanese is pessimistically inclined but due in large part to habit engendered through centuries of practise, it does not find a ready outlet—especially in groups. For this reason the Bishop advises the slower but more effective method of individual effort.

Eight persons were confirmed in the Akita district, that is in three stations, and the Bishop baptized a baby, the son of a former faithful helper to him when he was priest-in-charge of the Akita district.

The new church building in Akita has made such rapid progress that the contractor promises that it will be completed about three weeks ahead of schedule. Plans are being made for its consecration sometime in September. The contractor who built the church in Morioka gave the Bishop the choice of an altar or a fence as his contribution to the church. The Bishop took the fence as we have a nice *keaki* (a Japanese hard-wood) altar. Such a fence will cost around \$100.

Dispute Over Election of Patriarch To See of Antioch Still Continues

Anxiety in Church of Abyssinia—
Educate Clergy for High Office in
Greek Church

L. C. European Correspondence
Wells, Somerset, England, June 22, 1930

THE UNHAPPY DISPUTE OVER THE ELECTION of an Orthodox Patriarch to the see of Antioch still continues, and it may be well to summarize its development so that those interested may be able to understand the situation when it comes to an end, as we hope it soon may do. It is really a result of the disordered movements that are sure to take place in a living body that has been kept under restraint and oppression for centuries, and naturally does not quite know how to manage an ordered liberty, when that rather dangerous gift is bestowed upon it.

When the Church of Antioch, now one of the twenty-two autocephalous Churches of the Orthodox communion, obtained its freedom of action under the French mandate by which that district is ruled, it was felt that an "organic statute," or what we should call a constitution, was needful for the future government of the body. Orientals are slow of movement, and though the new status was secured to the Church by 1920 it was not till 1928, and the December of that year, that the episcopate met at Sok el Gharb, in the Lebanon, to set about this necessary work. While that meeting was in process the aged Patriarch of the Church, Gregory IV (Hadad), died.

By the old canons which were presumably still in force the duty of electing his successor lay upon the bishops, and they were bound to execute it within forty days. The laity, however, were anxious that the new constitution should be finished first, probably because it would give them more say in an election, and there was "long disputing" on the matter. It was held that, now that the Patriarch was dead, there was no body that had the right to draw up any rule on any matter.

Finally, it seems to have been agreed that the bishops should meet after an adjournment of six months, in May, 1929, at the monastery of Mar Elia in Mt. Lebanon, in conjunction with a certain number of lay assessors. This was, however, still contested, for the Damascus party—the debate had now come to be one of Damascus versus the villages of the Lebanon district—at first refused to attend, and when present refused to allow any election to proceed unless they were given a number of representatives sufficient to prevent the election of any one to whom they objected. Hence, nothing was done.

Finally, after an adjournment to Beyrouth, it was agreed (in July, 1929) that a "national congress" (the Church still used the Turkish term, "millet," for itself) should be summoned to that city at once. The congress was to consist of three delegates from each of the twelve dioceses of the Church, of whom the bishop of each diocese was to be one. They were to meet within the month, and were to draw up an "organic statute" for the election of the Patriarch and publish a list of possible candidates from among whom the Patriarch was to be chosen by the electoral body which this future organic statute was to define.

The "national congress" did fairly well as it produced its full constitutional scheme in 120 articles in five chapters in October, 1929, or only three months after its appointment.

CONSTITUTION DRAWN UP

By this constitution (I) the government of the Church was declared to be vested in the Orthodox Patriarch, called "of Antioch," but having his actual seat in Damascus. (II) His Grace was to be assisted in his work by two councils, *viz.* (i) the episcopal synod of the twelve diocesan bishops, which was to meet at least annually, in the period between Easter and Whitsunday. (ii) A "national assembly" of lay-folk, consisting of a number of representatives of each diocese, proportioned to the number of faithful in it, and meeting at least every four years and capable of being summoned on any emergency. (III) The election of Patriarchs—the *causa doloris*—was to be made in this fashion: The national assembly was to meet on this occasion anyhow, and was to elect three candidates, whose names went in to the synod of bishops. The bishops might add one name to those three, and then make choice of the Patriarch from the four. Chapters IV and V in the constitution only dealt with the matter of diocesan synods and the status of the men who were capable of being elected bishops. Bishops were to be "Archimandrites"—which, of course, implies celibates, in ecclesiastical rank, who had had that office for five years, and were either in the immediate service of some bishop for that time or had been employed in teaching.

The constitution was thus drawn up and agreed to, though it will be seen that according to it the bishops were able to reserve to themselves the final voice in the election of any Patriarch—the original matter in dispute—in that it seems to have been lawful for them, if the man whom they wished to choose was not in the list of three presented by the laity, to add his name as the fourth to the list and then to elect him!

According to the new constitution the national assembly met in the month of November, 1929, and the laity dominated by the men of Damascus, who formed a clear majority of the whole, elected their three men for presentation to the twelve bishops for choice. They were the Bishops of Tripoli, Tyre, and Amida. The bishops had now, clearly, the opportunity of bringing the whole unseemly dispute to a decent end, and of ending a quarrel in which it would seem that the laity had not so far been altogether in the right. However, they were unable to rise to it. There was a stormy meeting of the synod, in the course of which one bishop died, and finally, the election was adjourned once more, till the present month.

They met once more—for the how-manieth time we do not know—and began discussion, but up to date are not recorded as having come to any decision. Meantime, irritation at delay is getting hotter among people who sometimes adopt methods of "direct action" unexpectedly, and we hear of a bishop being assaulted and soundly beaten by the laity of the Church, as a sort of hint to all concerned, it would appear, to come to some sort of

decision with all reasonable speed! One can only hope that in a short time we may have the pleasure of announcing that this weary and unseemly dispute—which has even excited the pitying interference of the local Roman bishop—has come to its end, for it certainly is not a good object lesson of the power of an Oriental Church to use the trust of self-government.

THE CHURCH OF ABYSSINIA

We have recorded in these articles the sending of an Archbishop from Egypt to rule the Church of Abyssinia, who has been consecrated as the "Abuna" Cyrial. Abuna there seems to mean Archbishop, though there are Churches where it has the meaning of merely Bishop, or even Priest. Hitherto the Coptic Church of Egypt has been careful to keep the "Church of the Ethiopians" in subjection to itself, and has secured that by seeing that it shall have only one bishop, and that that bishop shall be a Copt, sent from Egypt, under vow of canonical obedience to the Coptic Patriarch of Alexandria. (The Copts, we will remind American readers, form the separated or "Monophysite" Church of Egypt, and there is also an Orthodox Patriarch of Alexandria, in the person of that outstanding personality, the Patriarch Meletius, now on his way to represent his own Church at the Lambeth Conference.)

Things have developed of late among the "blameless Ethiopians," and they have secured that this Coptic archbishop of theirs shall have four native suffragans, Peter, Abraham, Isaac, and Michael. We give them their "consecration names" in preference to the somewhat barbarous baptismal names that they bore previously. Copts in Egypt were openly nervous at this step, thinking that it was a preliminary to a claim for the Ethiopian Church to exercise "autocephalous rights" as so many other Churches are doing at this day, and in consequence the newly consecrated bishops were obliged to take a very special oath of allegiance to Patriarch and Archbishop, and in particular to promise not to consecrate other native bishops without patriarchal permission and approval. This anxiety is now seen to have been justified, for the official organ of the Abyssinian government openly avows its intention that, some day soon, the Church in Abyssinia shall follow the example of so many of the Balkan Churches, and in the meantime has secured a promise from authority that in future, Amharic, the ecclesiastical language of Abyssinia, shall be one of the languages studied at Cairo in the clerical schools and colleges there. This will secure that there shall be in the future a supply of young men of Ethiopia who have received an education that will enable them to bear rule in their own Church so that they may be fit to exercise the duties that independence will bring, when the Church is in a state to claim it.

EDUCATE CLERGY FOR HIGH OFFICE

While on the question of education of clergy for high office, we may mention a step taken in the same direction lately by the Church of Greece. There the synod of the Church is proposing that there shall be in each diocese at least one "hierokery" or official preacher and orator *ad sacra*. He is to be a priest, unmarried, and either a graduate of the University of Athens or of some body of analogous rank. The newly founded ecclesiastical commission is to find the salaries for these men and the palaces or episcopal residences left vacant by the recent reduction

in the episcopate will find them residences. The Theological College at Rhizario, in Athens, is to make special provision for their training. A man who takes up this work may, while occupied in it, undertake no other office in the Church. It is interesting to see the Church in Greece at-

tempting to provide for its own use what has been often suggested as a desirable reform in the Church of England, *viz.*, a corps of recognized preachers and lecturers. It will be both interesting and useful to see how this experiment prosters.

W. A. WIGRAM.

Ben Drew, assistant to the Rev. T. H. Elkington, chaplain to the Missions to Seamen in Vancouver, briefly outlined the work of the Vancouver institute during 1929. All the speakers were great in their praise of the work that has been accomplished for the seamen in Vancouver by the Rev. Mr. Elkington, who was unable to attend the meeting owing to illness.

WORK OF LAYMEN'S COMMITTEE IN NEW WESTMINSTER

Under the efficient leadership of the Rev. George H. Wilson, rural dean of Vancouver, the members of the national laymen's committee and other earnest laymen of the diocese of New Westminster are visiting all of the parishes in the diocese to lay before the parish committee the necessity of the diocesan apportionment being fully subscribed by all of the parishes. Two men visit each parish, one giving an educational address on the general work of the Church, and the other a full explanation of the Why and Wherefore of the Apportionment Sheet, why the money is necessary and how it is spent. An effort is being made to dispel the idea that the apportionment sheet is a tax (which may possibly be avoided) but that it is really a subscription sheet which gives every Churchman an opportunity of subscribing something for the work of the Master beyond the boundaries of his particular parish.

Last year a similar effort was made, two men visiting every parish when addresses were made to the congregation from the chancel steps, and this resulted in the highest payment to apportionment in the history of the diocese, *viz.*, eighty-seven and one half per cent. This year the effort is being made through the wardens and the Church committeemen, and the responsibility is being placed on them.

Fellowship of the North Answers Appeals For Help from Priests in Northern Quebec

Mission to Seamen Planned for North Vancouver—Work of Laymen in New Westminster

The Living Church News Bureau
Toronto, July 3, 1930

LONG THE LINES OF THE NEW CANADIAN Fellowship of the West a "Fellowship of the North" sprang into being at the Quebec synod as a result of vibrant appeals for help from the priests in charge of the great northern areas of the diocese. Unprecedented development of waterpowers and the ever-growing newsprint industry have been responsible for the presence of a small English-speaking population scattered over a vast region. The response of synod to appeal was electric—priests rose to offer their services while laymen offered to find the money to send them. The Bishop appointed a "Fellowship of the North" committee, consisting both of clergy and laity, to undertake to assist the diocesan board of missions in meeting this call. The area concerned comprises the whole northern section of the diocese, lying between the St. Lawrence River and the boundaries of the diocese of Moosonee to the north, the western limit being the St. Maurice River valley and the eastern limit extending to the Labrador Mission. It is hoped to maintain three traveling missionaries to cover the scattered settlements in this territory. The work is of an exceedingly interesting nature and it is hoped that a steady supply of priests, willing to spend at least two or three months in the district, will be forthcoming.

ILLUMINATED LITANY BOOK

The Rev. George Bousfield has presented to the Church of St. Alban the Martyr, Ottawa, a unique and handsome gift in memory of many happy hours of worship in the church. The gift takes the form of an illuminated office book for the litany, the work of the Rev. Mr. Bousfield, and has been valued by the head of a well-known book house at \$700. The book represents the work of many months of patient labor on the part of the author. It is in the style of the fourteenth century.

BEAUTIFUL BANNER FOR VICTORIA CATHEDRAL

A very beautiful banner, the gift of Mrs. T. J. Greenway, and the handiwork of the Cathedral Church Embroidery Guild, has recently been dedicated at Christ Church Cathedral, Victoria, B. C.

The banner represents The Light of the World. The figure is copied from Holman Hunt's famous picture, with the exception that the right hand, instead of being in the act of knocking, is raised in the act of blessing. The face, hands, and halo show the finest imaginable needlework, the flesh tones in very delicate shades.

The jeweled effect of the cope is very striking, and the way in which the garments match the reflected light from the lantern is cleverly worked out. Round the

feet spring green leaves, and a leafy pattern worked in oxidized silver on the background of pale blue shot brocade has the effect of throwing the figures forward in bold relief. The whole panel is superimposed on a banner of reseda green velvet, fringed round the edges and lined with a handsome piece of brocade.

MISSION TO SEAMEN PROPOSED FOR NORTH VANCOUVER

At a representative meeting held at the City Hall, North Vancouver, a committee was appointed to consider the formation of a Mission to Seamen for the North Shore. Mayor Morden, acting as chairman, stated that he was sure there was sufficient interest in North Vancouver to make a venture of this nature successful. He mentioned that North Vancouver had more vessels at her wharfs in 1929 than Vancouver had in 1919, and that institute is just as necessary today in North Vancouver as it was in Vancouver ten years ago. Captain Reed, Vancouver harbor master, gave an interesting talk on the history of the Seamen's Mission, and stressed the fact of how essential it is to make the lot of the sailor a happy one when visiting the port.

St. Mary's Free Hospital for Children, New York, Plans New Building on Present Site

Memory of Lewis Morris Honored at St. Ann's—Acolytes' Festival Held at Chappaqua

The Living Church News Bureau
New York, July 5, 1930

THOSE WHO KNOW THE SPLENDID MINISTRATION given by St. Mary's Hospital in West 34th street will be pleased to learn of the plans which provide for greatly increased service by the institution. St. Mary's is under the supervision of the Community of St. Mary, and for sixty years it has offered invaluable aid to children of our poorer families. Its location at the corner of Ninth avenue is a very accessible one, as well as being a site of increasing value. Thirty-fourth street is experiencing a building boom, chiefly because the world's largest building, the Empire State, is now under course of construction at the Fifth avenue corner. Also, the New Yorker, a new and mammoth hostelry, occupies the Eighth avenue corner. The hospital has a location of exceptional value, and one in the midst of the people it exists to serve. Hence, the plans for a new structure contemplate the building on the present site of a twelve-story structure to cost in the neighborhood of \$1,500,000, a project for which no definite date of beginning has been set.

The new building will cover the present

location at 405 to 411 West 34th street, the corner property, the site of the present Wilkes Dispensary, and a three-story structure adjoining on the north. The present holdings of the Community in this block include 401 to 411 West 34th street, 433 to 439 Ninth avenue, and the six-story nurses' home at 410 to 414 West 35th street. The hospital is under the immediate direction of Sister Hilary, C.S.M.

GOLDEN WEDDING ANNIVERSARY

Last week's letter told of the diocesan tribute to Bishop and Mrs. Lloyd, June 25th, commemorating the fiftieth anniversary of Dr. Lloyd's ordination to the diaconate and also their golden wedding anniversary. On June 30th the latter had a family observance on the exact day. This took place at the home of their daughter, Mrs. Charles J. Symington at West Neck, Long Island. Children and grandchildren made up the happy party in honor of their Suffragan Bishop. Among the company were two well-known priests of the Church who have married daughters of the Bishop and Mrs. Lloyd. They are the Rev. Dr. E. P. Dandridge, rector of Christ Church, Nashville, and the Rev. Dr. Churchill J. Gibson, rector of St. James' Church, Richmond.

RECORD NUMBER OF MARRIAGES AT "LITTLE CHURCH"

At this, the most romantic period of the year, it is fitting to follow up the above

item with mention of a certain group who were married only one week ago today. It happens that on Saturday, June 28th, there were forty-three weddings at the Church of the Transfiguration, which number establishes a record for one day in the eighty-two years' history of the "Little Church Around the Corner." This is an especially remarkable number because at the Transfiguration the requirements are strict: both parties must have been baptized, it must be a first marriage for each and, in the case of young people, the consent of the parents must be guaranteed.

ACOLITES' FESTIVAL

The acolytes from several of our parishes in Westchester County had a festival service recently at the Chapel of St. Mary the Virgin, Chappaqua. About one hundred young men and ten priests participated. Evensong was sung by the Rev. Emmons P. Burrill, rector of St. John's, Pleasantville, and the lesson read by the Rev. Dr. F. M. Clendenin of Chappaqua. The preacher was the Rev. Edmund Sills, rector of St. Peter's Church, Westchester avenue, New York City. The Rev. Frank H. Simmonds, rector of Grace Church, White Plains, was the master of ceremonies. Following the service a supper was served the company by parishioners at the neighboring St. John's Church in Pleasantville.

MEMORY OF LEWIS MORRIS HONORED AT ST. ANN'S

Several hundred people gathered on Independence Day in the quaint churchyard of St. Ann's, East 140th street, where the rector, the Rev. Dr. Edward C. Russell, led in a brief service paying tribute to the memory of Lewis Morris. The only New York City resident to sign the Declaration of Independence is buried in the crypt of St. Ann's, and within the spacious grounds surrounding the church are resting places of the bodies of the first Governor of New Jersey, and of Gouverneur Morris, the secretary by whose hand the Constitution of the nation was written. St. Ann's was the parish church of the distinguished Morris family, and the vicinity bears the name of Morrisania, a reminder of their estate, where now is built up a neighborhood of apartment houses. In their midst, however, St. Ann's Church stands in its picturesque grounds, a shrine which should appeal to the patriotic.

ITEMS

A fairly good-sized company attended the recent parish excursion of St. Peter's Church, Westchester avenue, on its outing to Roton Point, 995 people attending.

The Rev. Howard R. Brinker, rector of St. Bartholomew's Church, Chicago, is to preach on the Sundays of July at Intercession Chapel of Trinity parish.

HARRISON ROCKWELL.

CHURCH CORNERSTONE LAID AT JANEVILLE, WIS.

JANEVILLE, WIS.—The Ven. William Dawson, archdeacon of Milwaukee, was the principal speaker at the laying of the cornerstone of Trinity Church on Thursday, June 26th. The Rev. Henry Willmann is rector of the church, and the laying of the cornerstone marks an important point in the history of that parish. It is hoped that the building will be ready for dedication by fall.

Wellesley Conference on Church Work Closes Sessions After Record Enrolment

Summer Issues of Boston Quarterly—Companions of Holy Cross in Conference

The Living Church News Bureau
Boston, July 5, 1930

THIS MORNING SEES THE MEMBERS OF the two New England conferences on Church work speeding away from the two centers: Wellesley College in this diocese and St. Paul's School in the diocese of New Hampshire. Both conferences have been eminently successful and Wellesley has had a record enrolment. This latter center, so conveniently located near Boston, has been able to offer to an unusually wide public an equally unusual range of public meetings in the afternoons and evenings, and for these no registration fees have been necessary. Last Wednesday evening the Wellesley Conference School of Religious Drama presented *Adam*, the twelfth century miracle play from the Norman French that was enjoyed by so many at the last General Convention. The Rev. Dr. Phillips E. Osgood, in accordance with the custom of years, was dean of this school of drama and gave a course on play writing in it.

The Wellesley School for Christian Social Ethics, of which Miss Vida Scudder is dean, provided the speakers of Thursday evening when the Rev. V. Auguste Demant and the Rev. Dr. Frank Gavin spoke. The Rev. Fr. Demant is the director of Research, Christian Social Council, of London, England, and he came to this country for the purpose of giving at the Wellesley Conference the course on Christian Sociology in its theological, psychological, and practical aspects. Fr. Demant has lectured in New York and at the College of Preachers, Washington, since his arrival in America at the middle of June; last Sunday he preached in the Church of the Advent, and tomorrow morning he will preach in the Church of St. John the Evangelist, Bowdoin street. Besides being on the staff of the Church of St. Silas the Martyr, Kentish Town, London, the Rev. Fr. Demant is a fellow of the Royal Anthropological Institute, chairman of the sociological group of the London Branch of the International Society for Individual Psychology (the Adler Society), and subject secretary of the Anglo-Catholic summer school of sociology, London.

Another course open to the public and drawing a large audience to Wellesley was that given in a series of three talks by the Rev. Dr. John Rathbone Oliver. Two of the sessions were intended for parish and diocesan workers when the topic was The Value of Psychiatry to the Parish Worker, and the third of Dr. Oliver's work in the courts of Baltimore.

SUMMER ISSUES OF QUARTERLIES

The beginning of the new quarter of the year brings summer issues of two quarterlies published locally but sent to a widely scattered list of subscribers: *Cowley*, published by the American Congregation of St. John the Evangelist, and the *Cathedral Quarterly*, issued by the Cathedral Church of St. Paul. In *Cowley* we find the second of Fr. Burton's sermons on Four Types of Holiness: Father Congrave, the Disciple. In the *Cathedral Quarterly* the feature article may be

deemed that by Bishop Rowe who gives the sermon he preached in St. Paul's last winter, for this quarterly definitely confines its main contents to outstanding sermons delivered from the cathedral pulpit to which so many distinguished visitors come.

Since both of these quarterlies have a close connection with Boston, it is not amiss to give a paragraph to one or other of them now and again. To consider the *Cathedral Quarterly* first (simply because it comes first to hand by the calendar), let us say that the paragraphs in the columns headed "In and About the Cathedral" give interesting sidelights on the life in and about that great center. Choir mothers in small communities will open eyes of astonishment to read that five volunteers inspect 116 surplices on each Monday morning and that a large part of the work has to be repeated during the week with an eye to laundering, pressing, and mending. Anyone receiving the cathedral leaflet will give a grateful thought to the volunteers who fill the 1,600 envelopes for mailing, and those who subscribe to the leaflet of the class in Personal Religion will think of the one, again a volunteer, who gives five mornings a week to its distribution. And then the library!—it is hard to believe when one finds difficulty in keeping one's own books, but here is a library where anyone may borrow with a minimum of formality from a choice collection. The open bookshelf in church libraries has become very prevalent and the general feeling is that the public is to be trusted. Trinity also maintains such a library and there, as at the cathedral, the happy custom is in force of allowing borrowers to take a reasonable number of books and keep them during the summer.

CONFERENCE ON THE KINGDOM OF CHRIST

A conference on the Kingdom of Christ is being held by the Companions of the Holy Cross at their retreat house, Adelnywood, South Byfield, July 4th to 7th. The subject is The Nineteen Hundredth Anniversary of Pentecost, with such divisions as: The Mission of the Church from the Apostolic Age to Nicea; Implications of Pentecost; What Progress has been made in spreading the Gospel in Christian Lands, among the Indifferent. Miss Bessie Louise Dickson is the chairman, and papers and discussion will be contributed by five companions, the Misses Clarkson, Conde, Farman, McCracken, and Hubbard. The Rev. Edmund L. Souder of Hankow, China, will conduct the day of devotion tomorrow.

MISCELLANEOUS

The sled dogs of the Byrd Antarctic Exposition are to be on exhibition at the annual fair of Christ Church parish, Hamilton and Wenham, on the afternoon of July 16th. In view of Admiral Byrd's recent triumphal return to his own city, the loan of his sled dogs will form an unusual attraction at a parish fair that has always maintained a record for being above the average. Two members of the Byrd expedition have promised to look after this.

The Rev. Marcus H. Carroll, rector of St. John's Church, Saugus, has announced that he will retire and soon make his home in Randolph. Mr. Carroll was for

merly the rector of St. Andrew's Church, Hanover, and he is well known for his love and knowledge of Church music and his skill in its composition.

The Rev. G. H. Hewitt, a chaplain in the Royal Navy, preached in Grace Church, Medford, last Sunday morning. Both the Rev. G. H. and Mrs. Hewitt are visiting Medford where Mrs. Hewitt's parents live.

The Rev. Charles O. Brown, rector of St. Cornelius' Church, Dodge City, Kans., will be the preacher in Grace Church, Everett, from July 27th to September 7th during the vacation of the rector, the Rev. William H. Pettus.

The Rev. David C. Huntington of Mechanicsville, N. Y., will continue as preacher in Grace Church, Manchester, during the first three Sundays in July.

The Rev. Philemon F. Sturges, Jr., rector of Trinity Church, Bend, Ore., preached in St. Paul's Cathedral last Sunday morning. The Rev. Mr. Sturges, who is the son of the dean of the cathedral, took as his subject The Service of Perfect Freedom. The evening sermon was given by the Rev. Paul Micou, now rector of St. Mark's Church, Fall River, but formerly active in work under the National Council with students in colleges.

The Rev. George L. Paine has sailed with a small party for a study tour through Russia, visiting all of the larger cities, sailing down the Volga to the Caspian Sea, and crossing the Caucasus Mountains before touring the Crimea and Ukraine, entering Poland and Germany and visiting Oberammergau for the Passion Play.

ETHEL M. ROBERTS.

gathered a small group of deaf mutes together and organized All Angels' Mission. Services were held for several years at St. James', later at Old Trinity Church, and still later at historic Grace Church, when it was located on South Wabash. In 1915 the present location on Indiana avenue was purchased, largely through gifts of the late Mrs. William Gold Hibbard.

The Rev. George F. Flick has been pastor of the church since 1908.

NEW SECRETARY OF YOUNG PEOPLE'S
ASSOCIATION

Election of Miss Frances Maguire of St. Stephen's Church, Chicago, as secretary of the Episcopal Young People's Association of the Mid-west was announced this week. Miss Maguire is active in young people's work in Chicago, being secretary of the local association and president of the St. Stephen's branch. She is also secretary of the Cathedral Players of Chicago, a dramatic organization, a member of the St. Stephen's Church choir, and a teacher in the Sunday school.

ANNIVERSARY AT ST. PETER'S, GRAND
DETOUR

The eightieth anniversary of the founding of St. Peter's Church, Grand Detour, will be celebrated July 20th when clergy of the northern deanery of the diocese and their parishioners make their annual pilgrimage to this historic and unique church.

For some years it has been customary for parishes of the deanery to meet at Grand Detour for a picnic and service in St. Peter's. The service this year will be at 4 o'clock, with a picnic lunch following in the church yard.

The church at Grand Detour is in charge of the Rev. Albert B. Whitcombe of Dixon. During the winter months the congregation is sufficient to keep the church open, but in summer a larger transient population makes it desirable to conduct regular services. It is one of the oldest and most historic points in the entire diocese.

CHURCH WORKERS MEET IN
SYRACUSE, N. Y.

SYRACUSE, N. Y.—Bringing in the Kingdom was the theme of the eighth annual conference of Church workers among colored people in the first and second provinces, held at St. Philip's Church, Syracuse, Thursday, Friday, Saturday, and Sunday, June 26th to 29th. The conference opened with choral Evensong on Thursday, at which the conference sermon was preached by the Ven. N. Peterson Boyd, D.D., of Brooklyn. On Friday morning after celebration, an address by the president of the conference, the Rev. George M. Plaskett, was given. At the dinner Bishop Fiske and Archdeacon Jaynes spoke, and in the evening two addresses were given on the use of Church Publicity.

Saturday, June 28th, was Woman's Day, the sermon at the opening service being preached by the Rev. L. H. Berry of Newark, N. J. A missionary address on Haiti was given by Sister Lydia Margaret, S.S.M. On the closing day of the conference a mass meeting was held at which the speakers were the Very Rev. A. B. Merriman of Skaneateles, Dr. G. A. Wilson of Syracuse University, and the Rev. Dr. H. C. Bishop, of New York City. The conference closed with Evening Prayer, procession, and *Te Deum*, at which service the preacher was the Rev. F. L. Brown of Rochester. The meeting closed with the president's charge.

Indifference to Religious Responsibilities Scored at Camp Houghteling Forum

Interior of Cathedral to Be Redecorated—Anniversary at All Angels' Church for the Deaf

The Living Church News Bureau
Chicago, July 3, 1930

INDIVIDUAL INDIFFERENCE TO RELIGIOUS responsibilities was scored as being an "infectious disease" dangerous to the whole Church by a group of prominent Chicago laymen attending the second annual Camp Houghteling Forum at Twin Lakes, Mich., during the past week-end. The group called upon the laity to accept their responsibilities for carrying forward Christ's message and pledged themselves to strive fearlessly to enlarge the Church's influence.

Dr. William C. Sturgis of Washington led the conference. Among other things he deplored the fact that the Church has become largely a matter of interest to women only. "We men seem to have passed the buck quite freely to the women and we expect them to do most everything connected with the Church, even to the point of instructing our children. The religious responsibility should be a joint one."

Neglect of religious instruction for youth was criticized by Dr. Sturgis who compared the amount of time spent on secular instruction with religious instruction and the lack of interest apparent on the part of children in the latter.

"The difficulty lies first of all in the home," he said. "Few homes today have regular family worship. We must first of all put religion back into our homes and we will then be on the road to a solution of our problem of modern youth."

If every nominal Christian started really living his religion, the world would be won to Christianity within a week, Dr. Sturgis said.

In its findings the group said that "much of the superficiality and indifference among our Church people comes from shallow thinking or none at all. We are so accustomed to certain ecclesiastical and religious terms and phrases and we use them so carelessly that they often become meaningless. Our own lack of understanding, our failure to influence those not of Christian faith are thereby born. We pledge ourselves and we urge our associates to study Christ's life thoughtfully, to meditate prayerfully, and fearlessly to apply the conclusions which will

come to us inevitably. By this process we believe we will arrive at new concepts.

The final conclusion of the group was that "the heart of Christianity is evangelistic and missionary. No man or woman can avoid the responsibility of representing Him in home, church, social, and individual contacts. The value of that representation depends upon the extent to which Christ's character as the Son of God and His philosophy of life have been incorporated into our individual lives."

William F. Pelham, member of St. Mark's, Glen Ellyn, and founder of the forum, was re-elected president; Wirt Wright, St. Luke's, Evanston, vice-president; and W. D. Dalgety, Libertyville, secretary.

CATHEDRAL TO BE REDECORATED

Extensive plans for the redecoration of the interior of St. James' Cathedral were announced this week by the Very Rev. Duncan H. Browne, dean.

The project calls for installation of special acoustical tile throughout the interior of the nave, laying of new tile floors, and re-leading of the stained glass windows. The work which is to cost approximately \$35,000 is being provided for by Mrs. Edward L. Ryerson in memory of her husband. Regular services will be held in St. Andrew's Chapel while the work is in progress. The work should be completed in about two months, after which services will be resumed in the church proper.

ALL ANGELS' CHURCH FOR THE DEAF OBSERVES ANNIVERSARY

All Angels' Church for the deaf observed its fifty-fifth anniversary on July 1st by moving back to the place of its founding—St. James' Cathedral, Cass and Huron streets. For the past fifteen years the mission has been located on the south side of Chicago.

The change of location to a more central point was made necessary by the removal of many of the members to outlying sections of the city. From now on All Angels' will hold its services in St. Andrew's Chapel at the cathedral. Parish activities will center in the building at Rush and Huron streets, formerly occupied by Walter Ahlshlager, Inc., architects, but now owned by the diocese.

The change is unusual in that All Angels' Church was founded at St. James' by the Rev. A. W. Mann, deaf mute clergyman of Cleveland. On July 1, 1875, he

Bishop Taitt Presides at Annual Independence Day Service in Philadelphia

Work of Diocese in the Juvenile Court—Summer Plans for St. Luke and the Epiphany

The Living Church News Bureau
Philadelphia, July 5, 1930

IN OLD CHRIST CHURCH, WHOSE BELLS pealed forth on July 4, 1776, Philadelphia yesterday held its annual Independence Day service. Members of all religious bodies united again, as in former years, in commemorating the nation's birthday in one of the historic churches which had played its part in the original celebration.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, presided at the service. The sermon was delivered by the Rev. John A. MacCallum, of the Walnut Street Presbyterian Church. The Rev. Dr. Louis C. Washburn, rector of Christ Church, was secretary of the committee.

Dr. Edwin Heyl Delk, of St. Matthew's Lutheran Church, read the lesson, and Dr. Clarence S. Long, of the Old Pine Street Presbyterian Church, led the congregation in saying the Creed. Dr. William Lampe of the Reformed Church led the people in saying the Lord's Prayer, and Dr. Ivan M. Rose of the First Baptist Church repeated the Prayer of Washington. Bishop Taitt pronounced the Benediction.

In the sermon, Dr. MacCallum urged greater spiritual training for boys and girls as a way of solving the problem of crime.

BISHOP TAITT CONFIRMS SHUT-INS

An unusual series of services were held on Sunday evening, June 15th, when Bishop Taitt confirmed a class of seventy-three for the parish of St. John the Evangelist. On checking up the candidates for Confirmation, there were found to be six shut-ins on the list who wished to be confirmed in the 1930 class. Since these people could not come to the church, other arrangements had to be made. Accordingly, the Bishop was consulted, who, with his usual calm way of meeting an emergency, directed the rector, the Rev. H. Cresson McHenry, and a group of parishioners, to meet him at the home of one of the shut-ins at 6:30 in the evening. This was done, and after confirming the first person, the group went from one house to another. At each home they were met by another group from the church, each group being different from the others. They had preceded Bishop Taitt and the rector, and had taken flowers with them. When the Bishop's and rector's cars arrived, each group had everything in readiness for the service, and they themselves participated therein.

Bishop Taitt held the full Confirmation service in every home. The six services were held in less than an hour, although nothing was hurried. At the regular time for the evening service, all the groups met at the church for the main Confirmation service, at which sixty-seven were then confirmed.

WORK OF THE DIOCESE IN THE JUVENILE COURT

The department of social service in the diocese has assumed responsibility for the caring of children of the Church committed to them by the juvenile court.

Since January 15th, the diocesan court worker, Mrs. Mabel Gwynne, has had sixty-two cases referred to her by the court and social agencies, and twenty-one children have been placed in private homes under the supervision of the diocese. They are attending Episcopal churches and Church schools, and are under the spiritual care of our clergy.

Thus far, the experiment of having a diocesan court worker has proven most successful in giving a better chance to twenty-one children to grow up in Christian homes amidst helpful and happy environments.

SUMMER PLANS FOR ST. LUKE AND THE EPIPHANY

The Rev. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School, will have charge of the services at the Church of St. Luke and the Epiphany during July. He will preach at the 11 o'clock service each Sunday in the church, and at 4 o'clock will conduct open-air services at the Church Farm, Broomall, Pa. During August, the Rev. Joseph Manuel, chaplain of the Episcopal Hospital, will be in charge.

The Rev. Dr. David M. Steele, rector, and Mrs. Steele, sailed today on the *Minnewaska* for London.

MISCELLANEOUS ITEMS

The Rev. W. W. Steel, formerly archdeacon of the missionary district of Cuba, will be in charge of the services at St. Paul's Church, Elkins Park, during July.

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of the Lansdowne Council of Churches, was held last Sunday in St. John's Church, Lansdowne, of which the Rev. Charles E. Tuke is rector.

The church picnic of the Church of the Annunciation was held on Friday, June 27th, at Riverview Beach.

The Rev. Granville Taylor, vicar of the Chapel of the Mediator, will be in charge of the services at that church during July, while the Rev. Orrin F. Judd will take charge in August.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau, Brooklyn, July 3, 1930

THE REV. HORACE E. CLUTE, Rector of St. George's, Brooklyn, has issued a statement regarding St. George's acolytes and their work. The service recently rendered by these acolytes and broadcast under the auspices of the Brooklyn Federation of Churches was doubtless the first broadcast service rendered entirely by youth. One acted as radio announcer, one preached the sermon, others, assisted by St. George's choir, rendered the service. They were highly complimented for "excellent expression, exceptional talent, and true earnestness."

For four consecutive Sundays in July and August, by request of the vestry, these acolytes will conduct services in their own parish church during the absence of the rector. They have conducted services in about twenty churches in Brooklyn, the rector says; sometimes as assistants to the clergy, sometimes in the absence of clergy. The original group has been at this work now four years, and the members now range from 20 to 23 years of age. Recently a junior group of lads of 15 and 16 was gathered and they are now in training. In all about twenty have been enlisted. The rector says that before every such service the "team" meets together in private for prayers of preparation. Their motto, he says, is: "No service without rehearsal, without spiritual and practical preparation."

VACATION BIBLE SCHOOLS

Eleven daily vacation Bible schools will be maintained this summer in this diocese under the general auspices of the diocesan board of religious education. This method of bringing children under religious influence during the vacation period has been found very useful, especially in the crowded parts of the city; and the number of parishes using the vacation school idea increases from year to year. In Huntington, St. John's Church will join with the Presbyterian, Methodist, and Baptist people in maintaining a vacation school, in the Baptist building.

NEW ST. MARY'S CHAPEL

The transformed Auburndale station of the Long Island Railroad, on its new location, will be ready for use as St. Mary's Chapel on the Sunday after Labor Day. Part of the foundation is permanent, and will do its part in supporting a new church later; the other part is temporary, for present use only. Members of the congregation, under the leadership of the rector, the Rev. L. L. Twinem, are working as volunteers in spare time at grading the grounds and at interior decoration. The chapel will have room for 200 people. The altar, chancel furniture, pews, and books to be installed were formerly in the private chapel of St. Elizabeth, on the estate of the late August Belmont, at

North Babylon; they were given by Mrs. Belmont.

RECORD OF CHOIR BOYS AT RICHMOND HILL

Harry Dietrich, a choir boy of the Church of the Resurrection, Richmond Hill, made the best record for attendance during the past year. There were eighty-seven services and seventy-five rehearsals during the season, September 8th to June 15th. Harry was present at eighty-five services and seventy-four rehearsals. William Horton was a close second—eighty-four services and seventy-two rehearsals. Others did nearly as well, and their names are listed in the parish leaflet, and the best records won prizes. It happens that the writer of this letter was a member of this same choir some thirty-four years ago, when the present Bishop of Easton was rector of the parish; and he naturally takes a certain satisfaction in the good record of the present members of this choir.

MOURN DEATH OF BISHOP PARTRIDGE

Many of the older people of this diocese felt themselves bereaved of a friend when the news came of the death of the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of West Missouri. Bishop Partridge was a Brooklyn boy, and grew up in the Sunday school of the Church of the Incarnation, under the rectorship of the late Rev. Dr. John G. Bacchus.

Other old Brooklyn Churchpeople were concerned to read of the serious illness of Bishop Leonard, of Ohio; for he made many friends here when he was rector of the Church of the Redeemer from 1872 to 1880.

MISCELLANEOUS

The rector of the Church of St. John the Baptist, Brooklyn, the Rev. John Lewis Zacker, in a recent number of his parish leaflet, lists a large number of memorial gifts—altar, pulpit, lectern, windows, books, hangings—which were promptly given after the opening of the beautiful new church. Thirty-seven persons were lately confirmed in this parish.

The citizens' committee appointed by Mayor Walker to welcome Admiral Byrd to Brooklyn for the dedication of Floyd Bennett Field included the Rev. Dr. Thomas J. Lacey, rector of the Church of the Redeemer.

The Rev. Dr. Stuart Holden, of St. Paul's Church, Portsmouth Square, London, will preach at the Cathedral of the Incarnation, Garden City, on Sunday morning, August 3d.

CHAS. HENRY WEBB.

DR. ECKEL RESIGNS PARISH AT FORT WORTH, TEX.

FORT WORTH, TEX.—The Rev. Dr. Edward Henry Eckel has resigned the rectorship of St. Andrew's, Fort Worth, to take effect September 15th, upon the completion of his thirteenth year, and has accepted election to Christ Church, Warrensburg, Mo., effective October 1st. In resigning the Fort Worth parish, Dr. Eckel has explained that he takes this step to make way for a younger man, on whom will fall the responsibility of directing the next major project of the parish—the erection and equipment of a modern parish house.

During Dr. Eckel's incumbency, a \$30,000 debt has been all but wiped out, and will probably be completed before he leaves. A \$13,000 rectory has been bought and paid for. Artistic lamps, especially designed for St. Andrew's Church, have been installed, and the acoustics of the church corrected, the two items involving



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an expenditure of nearly \$6,000. Nine art glass windows, carrying out a scheme of decoration devised by Dr. Eckel, have been installed during the past five years by individuals and guilds at an outlay of more than \$15,000. A memorial altar and reredos of Carrara marble, made in Italy, is expected to be ready to be placed this fall. Many thousands of dollars have been spent on improvements to the church property, and meantime, large diocesan assessments and national quotas have been fully met.

YOUNG PEOPLE'S CONFERENCE HELD AT DELAWARE, N. J.

DELAWARE, N. J.—A young people's conference, sponsored by the diocese of Newark and meeting at Delaware from June 20th to 22d, brought out an attendance



OLYMPIA CONFERENCE STAFF

Front row: Rev. Elmer B. Christie; Miss Katherine Bernard, recreation director; Miss Elizabeth Baker, Woman's Auxiliary; Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia; Mrs. G. W. Wheeler, pageantry; Rev. Lloyd B. Thomas; Mrs. A. J. Quigley, dean of women.

Back row: Deaconess Margaret Peppers; Rev. R. Franklin Hart; Miss Lucy Mays Taylor, treasurer; Rev. Frederick B. Bartlett; Mrs. J. L. MacPherson, music; Mrs. Robert Arneson; Rev. Hoyt E. Henriques.

Reed Photo Service.

of thirty-six young men and forty-five young women. Subjects of the conference were:

(1) Dawn of Religion: Man's Early Search for Religion.

(2) Milestones on the Way: High Points in Old Testament Thought of God.

(3) The Crossroads of the Centuries: The Answer of the Incarnation to Man's Religious Aspiration.

(4) Signposts on the Way: Peaks in Christian History, Showing the Application of the Christian Way of Life.

Final topic: "How Can God Help Young People in Their Problems Today?"

The Rev. Karl G. Kumm, of Morris Plains, led in the presentation of the first and third topics, while the Rev. William K. Russell, of West Englewood, presented the second and fourth. Miss Frances Arnold, field secretary for the G. F. S. in the second province, also led a conference. The concluding topic was the subject of an address by Paul Rusch, of St. Paul's University, Tokyo.

Other important features of the conference were a hilltop meeting facing the setting sun, held on the night of the 20th, with the Rev. A. Stewart Hogenauer, chaplain of the conference, delivering a keynote address, a banquet and dance on the night of the 21st, and the report of the findings committee, which recommended a longer period for next year's conference.

SUCCESS OF OLYMPIA SUMMER CONFERENCE

TACOMA, WASH.—With a record enrollment of 252 the fourth annual summer conference of Olympia was a greater success than ever. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, was president and also conducted a highly appreciated class in Old Testament study for juniors. The Rev. Lloyd B. Thomas, of Oakland, Calif., was chaplain and taught Old Testament to seniors. The Rev. Hoyt E. Henriques, western expert on religious education, held the chair in that subject, and the Rev. Frederick B. Bartlett, Pacific authority on missions and social service, whom all present were glad to know is to remain on the coast with us, instead of removing to New York, effectively dealt with his subjects. Miss Elizabeth Baker, from New York, was

glad to know is to remain on the coast with us, instead of removing to New York, effectively dealt with his subjects. Miss Elizabeth Baker, from New York, was

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ERIE-PITTSBURGH CONFERENCE CLOSES SESSIONS

SALTSBURG, PA.—A larger number than last year attended the Erie-Pittsburgh summer conference, held June 22d to June 27th at Kiskiminetas Springs School, Saltsburg. This new location proved to be a better place than Conneaut Lake Park, where the amusement features were not conducive to an educational and spiritual atmosphere. While the bishops were very much missed, the Rev. Dr. Robert N. Meade and the Rev. Thomas J. Bigham, who led the group, worked earnestly to make the conference a success.

Officers of the conference were the Rev. Thomas J. Bigham, registrar; the Rev.

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H. Boyd Edwards, chaplain; the Rev. Dr. Robert N. Meade, chairman of committee on programs; and the Rev. William R. Wood, chairman of committee on arrangements.

Dr. E. N. Clopper, secretary of the Federated Charities of Alleghany County, gave a course on Community Organization, and Miss Mary Condon, of the Family Welfare Association and instructor in Carnegie Institute of Technology and the University of Pittsburgh, gave a course on case work.

The opening service was conducted by the chaplain, assisted by clergy of the diocese of Pittsburgh, the choir of St. Stephen's Church, Wilkinsburg, rendering the music. The Rev. Percy L. Urban of North Haven, Conn., was the preacher.

PROGRESS IN ADVANCE WORK

NEW YORK—Recent progress in the advance work program is reported from various quarters.

Northern Indiana had more than half its share promised by the time its items were officially accepted, and Duluth had secured a quarter of its total before officially accepting it. Parishes and missions of Montana pledged more than half on the floor of the convention at which the work was adopted. Early in June the Woman's Auxiliary of Central New York had raised half the amount they are securing. Trinity parish, Cranford, N. J., accepted an item of \$200 and has received and sent in that amount.

Acceptances not previously reported include Western Massachusetts, which is supplying equipment for Voorhees School, Denmark, S. C., one of the schools of the American Church Institute for Negroes; Southern Virginia, to build a long awaited house for women's work for the mission at Hsiakwan, district of Shanghai, the lack of which has considerably lessened the work that the mission could do. Southwestern Virginia is probably to build a church at Ellendale, N. D., and may help with the Bishop Payne Divinity School; the report is not complete. Maine is building a rectory in Mobridge and a chapel at Flandreau, both in South Dakota. North Carolina, while not guaranteeing complete returns, has taken as an objective to purchase land and build a chapel at Taira, in the Tohoku district, Japan, and a chapel for St. Luke's Hospital, Phoenix, Ariz. Apparently there is no chapel at any one of the three St. Luke's Hospitals for tubercular patients, at Phoenix, Tucson, and Prescott; the advance work program hopes to supply a simple one at each place.

PRIEST CELEBRATES RECOVERY FROM ILLNESS

MILWAUKEE—A special celebration of the Holy Communion was held at St. Edmund's Church by the Rev. F. H. O. Bowman, former rector of that parish, as a thanksgiving for his recovery from a serious illness of several years' duration. Servers for the special Mass were Edward Lidell, a communicant of St. Edmund's who was also making a special thanksgiving for his recovery from tuberculosis, and the Rev. Walter K. Morley, Jr., present rector of the parish. A number of the clergy of the diocese as well as the parishioners of St. Edmund's were present for the celebration.

Since his release from the hospital Fr. Bowman has been convalescing at Columbus, Wis.

CHURCH CONFERENCE AT CONCORD, N. H.

CONCORD, N. H.—A most interesting and inspiring group of teachers and lecturers helped to make the ninth Church conference of the province of New England one of the most successful in its history. The conference was held at St. Paul's School, Concord, from June 26th until July 5th.

The Rev. Malcolm Taylor, general secretary of the province of New England, gave an interesting course on Christian Worship and the Book of Common Prayer, in which he described the origin and history of all the prayers and services contained in the new Prayer Book. A course on the books of the Bible was given by the Rev. Victor M. Haughton, rector of Christ Church, Exeter, which dealt principally with Old Testament history.

The Rev. Gardiner M. Day, of St. John's Church, Williamstown, Mass., taught, in a most interesting way, a large class on The Life and Teaching of Jesus, in which he particularly stressed the Sermon on the Mount and explained the meaning of many verses in the New Testament.

A course on the life of St. Paul was given by the Rev. E. Arthur Dodd, rector of Christ Church, Hyde Park, Mass. Courses in Religious Education were conducted by the Rev. William M. Bradner, Mrs. Maude Copley, and Miss Lillian M. Boyd, all of the department of religious education of Massachusetts; and in the Work of the Church by the Rev. Allen W. Clark, of St. Thomas', Hanover; the Rev. Dr. Samuel Tyler, of St. Luke's Church, Rochester, N. Y.; the Rev. Dr. Theodore R. Ludlow, of the National Council; and the Rev. Arthur O. Phinney, rector of St. Paul's Church, Concord. Courses in Personal Religion were given by the Rev. C. Leslie Glenn, of Christ Church, Cambridge, and by the Rev. and Mrs. Frederick C. Lawrence of St. Peter's Church, Cambridge.

Special speakers at the sunset services and evening forums included the Rev. Dr. Fleming James, of the Berkeley Divinity School, who gave an illustrated lecture on the Holy Land; the Rev. George Baldwin, of St. Philip's Mission, Dupree, S. D., who told of his work in the mission field;

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the Rev. Clifford G. Twombly, of St. James' Church, Lancaster, Pa., who spoke on The Menace of the Movies; Miss Eva Corey, of the diocese of Massachusetts, who gave a talk on friendship; and the Rev. Gardiner M. Day, who emphasized the importance of working with children.

As a result of Dr. Twombly's talk on the movies, a petition was sent to the United States Senate signed by members of the conference, requesting that the Senate and House of Representatives act favorably in regard to passing a bill for the regulation of the exhibition of moving pictures.

The Rev. Elmore M. McKee, of Yale University, was chaplain of the conference, and gave a brief address each morning. Miss Janette Wood, of Boston, was the conference nurse, and Miss Kay Humphreville, of the Diocesan House, Boston, was a girls' leader. Capt. Earl Estabrook, of the Church Army, led walking tours.

The Concord conference is conducted each year for all young people of college age or older, or for any Church worker who is young in spirit, if not in years.

125TH ANNIVERSARY AT AUBURN, N. Y.

AUBURN, N. Y.—The 125th anniversary of the establishment of St. Peter's parish, Auburn, was held on June 29th. There were corporate Communions of the parishioners at several celebrations, and at a late celebration at which Bishop Fiske was officiant and preacher. During the week there were various social functions in the recently-erected parish house, beginning with a reception for the whole parish, followed by a dance for the young people, and continuing throughout the week with various organizations gathering in a social way. On Independence Day there was a special patriotic service and on July 6th there were other services with historical addresses. A new Communion rail and other additions to the sanctuary will be dedicated in September.

SUCCESSFUL VIRGINIA SUMMER CONFERENCE CLOSES

ROANOKE, VA.—The service on Friday evening, June 27th, marked the end of the 1930 session of the Virginia summer conference of religious education. As has been the case for a number of years, the conference was held at Sweet Briar College, about thirteen miles north of Lynchburg, and was conducted jointly by the three Virginia dioceses.

The Rev. Herbert S. Osburn of Tappahannock was president of the conference, the Rev. Richard H. Baker, Jr., of Waynesboro, was vice-president in charge of the youth division, the Rev. Dr. Edwin R. Carter of Petersburg was dean, and the Rev. Dr. Churchill J. Gibson of Richmond was chaplain.

An innovation this year was the special emphasis placed on the youth division. Mrs. Taylor Willis, wife of the rector of Christ Church, Roanoke, was the dean of girls, and Dr. Gibson was dean of boys. The work of Miss Jane Edwards of Cincinnati, as director of recreation, contributed very largely to the happiness of the young people and to the success of the conference as a whole.

Generally speaking there was a distinct division between the courses of study for the adult division and those for the youth division, although a few persons were permitted to attend classes in both.

Members of the faculty included Dr. Carter, the Rev. Dr. L. N. Caley of Philadelphia, the

Rev. J. C. Wagner of Petersburg, Mrs. John Loman of Philadelphia, Miss Bessie Sims of Richmond, Leon C. Palmer of Philadelphia, Mrs. Walter Ruan of Petersburg, Mrs. Leon C. Palmer, Miss Lily Cheston of Philadelphia, Miss Etta Ambler, director of religious education in St. James' Church, Richmond, the Rev. Robert E. Gribbin of Winston-Salem, N. C., John M. Garrison, director of religious education in the diocese of Southwestern Virginia, the Rev. Richard S. Martin of Blacksburg, and the Rev. Taylor Willis of Roanoke.

At the evening mass meetings Bishop Jett of Southwestern Virginia and Bishop Thomson of Southern Virginia were the speakers on two occasions. One evening was given over to informal talks by missionaries, members of the conference, some of whom have served in foreign fields and others now serving in missions here at home.

Especially impressive was a vesper service led entirely by members of the young people's division. Edmund Berkeley of Roanoke was in charge and splendid talks were given by Miss Catherine Gordon and Parke Kennedy of Richmond, and Miss Dorothy Smythe and Charles Haller Giboney of Roanoke.

INDEPENDENCE SUNDAY AT PATERSON, N. J.

PATERSON, N. J.—June 29th was commemorated as Independence Sunday by the Paterson Council of Churches, two outdoor evening services being held simultaneously. The program committee for the service at Westside Park was headed by the Rev. Charles J. Child, rector of Trinity Church, who is president of the Paterson Ministers' Association. The address was delivered by John F. Evans, a prominent lawyer of the city, and the singing was led by the united choirs of the section where the service was held.

Similarly, at Eastside Park, the choir for the occasion was formed of singers from some of the participating congregations, including St. Paul's Church. The Scripture lesson was read by the Rev. Dr. David Stuart Hamilton, rector of that church. Appropriate addresses were made by the Rev. B. F. Dickisson, pastor of Wesley M. E. Church, and the Rev. Juett Noble McDonald, pastor of the First Congregational Church.

INDIA TO BE G. F. S. MISSION STUDY SUBJECT

NEW YORK—The mission study of the Girls' Friendly Society for 1930 to 1931 will be India—the country to be studied by the rest of the Church also. In making this announcement, Miss Helen C. C. Brent, chairman of the committee on missions, points out that this is the third year the society has cooperated with the Church in selecting the same subject for mission study. This has many advantages, enabling the Girls' Friendly Society to avail itself of the material published by the Church Missions House and offering the Woman's Auxiliary and other groups the resources of the Girls' Friendly Society mission programs.

A new step has been taken by the society in basing its program suggestions for 1930-31, Exploring the Possibilities of Home Life, on the actual experimentation of seven branches located in various parts of the country. These branches were asked to see whether they could build an interesting and valuable program around the subject of Home Life. The experimenting branches kept diaries of all that they did. These diaries revealed, to quote the May Record, that "every girl likes to be charming and to make her surroundings charming, whether she is a business

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Suggested programs centering around such needs and desires of girls as these were worked out and include discussions, handwork, dramatizations, and recreation, and may be secured from the national office of the Girls' Friendly Society.

HEAD OF GIRLS' SCHOOL, GUANTANAMO, CUBA, HONORED

NEW YORK—Something has happened in Cuba of extraordinary importance. Miss Sarah Ashurst, for fifteen years head of our Girls' School at Guantánamo, has been publicly honored by the city in which the school is situated.

More than this, a whole page of a Guantánamo newspaper, *El Liberal*, has been devoted to the action of the city government with regard to Miss Ashurst and has been unstinted in singing Miss Ashurst's praises. A good part of what is said about Miss Ashurst is just facts with regard to her past career, but the important part of the article is that which tells of the action of the city government with regard to our representative. There is no doubt that Cuba is coming to appreciate the value of our work there.

RECTOR RESIGNS PARISH AFTER FIFTY-SEVEN YEARS

CHATHAM, N. B.—The Ven. Dr. D. Forsyth, archdeacon of Chatham, and rector of St. Paul's parish, resigned from his rectorship on July 1st after a long ministry of fifty-seven years in the same parish—a record probably unequalled in the Church in Canada or elsewhere. Archdeacon Forsyth is nearing the end of the 85th year of his age.

It is hoped by his many friends that Dr. Forsyth's health and strength may be prolonged by his retirement from parochial duties, and that he may be able to render further useful service to the Church in his capacity as archdeacon. With this purpose in view he has acted upon the advice of medical men, the Bishop, and friends in his congregation, that he should now rest from some of his long-continued duties.

SUMMER CONFERENCE TO BE HELD IN BLACK HILLS, S. D.

YANKTON, S. D.—Plans for the annual summer conference at Camp Remington were recently completed by the clericus of the Black Hills, the conference to be held August 24th to 25th.

Camp Remington is located near Custer State Park in the heart of the Black Hills and not far from the State Game Lodge which was the home of President and Mrs. Coolidge when they visited South Dakota in 1927.

Instructors at the conference will include the Rev. Paul H. Barbour, Mission; the Rev. Dr. George H. Richardson, Lead; Miss Edith Wicks, Yankton, secretary of religious education of the diocese; the Rev. Z. T. Vincent, Fort Collins, Colo.; Mrs. Paul Barbour, Mission; and the Rev. St. Clair Vannix, of Hot Springs. The Rev. E. F. Siegfriedt, director of the religious education department of the diocese, will also be on the faculty.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

HENRY M. CHITTENDEN, PRIEST

ALTON, ILL.—The Rev. Henry M. Chittenden, retired priest of the diocese of Springfield, died on July 3d. He had been with the diocese practically all his life and had helped in no small way to make it a splendid part of the work of the Church.

The Rev. Mr. Chittenden was born in Austerlitz, N. Y., September 27, 1849, receiving his education in the public and private schools at Greenville, Ill., and at the University of Wisconsin. He was ordained deacon in 1887 and priest in 1892 by Bishop Seymour. He was in charge of churches at Carlinville and Edwardsville, in 1889; at Carlinville and Chesterfield, with Waverly, in 1892; rector and archdeacon at Alton from 1892 to 1910; priest-in-charge of Carlyle, Salem, Olney, Mt. Vernon, and McLeansboro, in 1910; rector of St. Thomas' Church, Salem, for a time; and rector of St. Andrew's Church, Paris, from 1920 to 1927. He served as deputy to the General Conventions of 1907, 1910, and 1913. He was the author of hymns and poems in Church and secular papers.

JOHN R. HARDING, PRIEST

SODUS, N. Y.—The Rev. Dr. John R. Harding, for sixteen years rector of Trinity Church, Utica, and since 1921 rector of St. John's Church, Sodus, died on Monday, June 30th, at Clifton Springs after an illness of four weeks.

It is a coincidence that he died on the 70th anniversary of his birth. Interment was in Forest Hill Cemetery, Wednesday afternoon, July 2d.

Dr. Harding was born in Washington June 30, 1860, receiving his education in Trinity School, Chocowinity, N. C., and the academy at New Berne. He entered Union College, Schenectady, from which he was graduated in 1883, later entering General Theological Seminary in New York, from which he was graduated in 1887. He was ordained deacon in 1887, and priest in 1888 by Bishop Lyman of North Carolina. He served as assistant minister of Trinity Church, Asheville, in 1887 and 1888; rector of St. James' Church and School at Macon, Mo., 1888 and 1889; assistant at the Church of the Messiah, Brooklyn, in 1889-1891; and rector of Grace Church, Lyons, N. Y., 1891-1894. August 19, 1894, he became rector of Trinity Church, Utica, succeeding Rev. Dr. W. D. Maxon.

In 1898 the church celebrated its centennial as a parish and Dr. Harding wrote a history of the parish. In September 1906 the church celebrated the centennial of the consecration of the old church edifice. Since 1881 Dr. Harding has been a member of Alpha Chapter of the Delta Phi fraternity at Union College. Since 1901 he had been a member of the standing committee of the diocese and in 1905 he became its secretary and in 1906 its president. Since 1904 he had been one of the examining chaplains of the diocese and chairman of the board.

Dr. Harding, while in Utica, served the diocese as president of the standing committee, board of chaplains, and deaf

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mute commission. He served as secretary of the province of New York and New Jersey until 1920, when he went to Sodus and became head of the Wayne County Association of Missions and rector of St. John's Church in 1921. He was the author of a genealogy of the Harding family in North Carolina.

For many years Dr. Harding was a member of the Oneida Historical Society in this city. He was one of the founders of the Yahundasis Golf Club.

Dr. Harding was a member of Oriental Lodge 224, F. & A. M., and of the Masonic Craftsmen's Club. He had a great deal to do with the Masonic Home, and frequently held services there. He was a member of the St. Elmo Club in New York City.

In Brooklyn, in October, 1887, Dr. Harding married Katherine Rountree of Chicago. She died in this city October 15, 1908. On July 11, 1911, Dr. Harding married Mrs. Mary Cordelia Scott of New York, who survives him. He leaves also a daughter, Katherine R., wife of Dr. Francis T. Chase, and one grandson of this city, and a sister, Mrs. Charles E. Perkins of North Carolina.

F. W. CASSILIS KENNEDY, PRIEST

TORONTO, ONT.—The death of the Rev. F. W. Cassilis Kennedy, superintendent of missions to Orientals in British Columbia, and a graduate of Trinity College, Toronto, is reported from Vancouver.

The Rev. Mr. Kennedy, who graduated from Trinity College in 1890, became a deacon, and then a priest, in the following year, and was appointed incumbent at Bolton and Sandhill, Ont. In 1894 he sailed for Japan, where, under the auspices of the Missionary Society of the Church of England in Canada, he was appointed missionary in the province of Shinshu, where he was stationed at Matsumoto and Nagano successively. He continued this work in Japan until 1915, when he returned to Canada to take up his appointment as superintendent of mission work among the Japanese in Vancouver. His success at this work was recognized when in 1920 he was made superintendent of the whole of the Oriental work in British Columbia, under the provincial board of missions to Orientals in that province. He is survived by his widow, who accompanied him to the Japanese mission field.

SIMEON H. WILLIAMS, PRIEST

CARBONDALE, ILL.—The Rev. Simeon H. Williams, priest-in-charge of St. Andrew's Church, Carbondale, St. John's Church, Herrin, and All Saints' Church, Marion, died suddenly on Tuesday evening, July 1st, in the rectory at Carbondale, following but a few minutes illness. He is survived by a widow and two daughters.

The Rev. Mr. Williams was born at Des Arc, Ark., on March 10, 1881, receiving his education at the DuBose Memorial school. He was ordained deacon in 1923 and priest later in the same year by Bishop Winchester. Before entering Holy Orders he worked in the steel construction business. He was a lay reader at Foreman, Ark., and priest-in-charge of Christ Church Mission, Mena, Ark., from 1923 to 1924, and was rector of All Saints' Church, McAlester, Okla., for a time. A recent number of *THE LIVING CHURCH* told of the opening of the new St. James' Memorial Church, at Marion, which had been erected under his loving and capable care.

The Rt. Rev. John Chanler White,

D.D., Bishop of Springfield, conducted services in St. Andrew's Church, Carbondale, on Wednesday evening and left at midnight with the body for Little Rock, Ark., where interment was to be made next day.

NEWS IN BRIEF

ALBANY—The Rev. Dr. Charles E. McAllister, minister-in-charge of the Memorial Chapel of All Angels, Twilight Park, Haines Falls, announces that the list of summer preachers at Twilight Park will include the following: The Rev. C. E. Snowden, executive secretary of the Field Department of the National Council; the Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa.; the Rev. A. B. Kinsolving, chaplain of the United States Military Academy, West Point, N. Y.; the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York; the Rev. Franklin J. Clark, secretary of the National Council; and the Rev. C. A. W. Brocklebank of the Church of St. Michael and All Angels, Baltimore.

ARKANSAS—A beautiful bishop's chair was presented to St. Mark's Church, Hope, by Mrs. J. T. West in memory of Captain J. T. West and Wanda West Field, and was dedicated on Ascension Day.

ATLANTA—The Birthday Thank Offering was presented in Christ Church, Macon, on Sunday, June 22d, at the children's service for the Church school. "The Message of the Centuries" was presented by members of the senior department. The rector, the Rev. Cyril Bentley, made a stirring address on the work of St. Luke's Hospital, and announced that the open offering would go for the Birthday Offering, and when the children's offering was presented it was almost doubled by the gifts of the congregation.

CENTRAL NEW YORK—On June 29th Bishop Fiske held a service of Benediction of the wayside shrine erected on the site of the new House of the Sisters of St. Margaret in Utica. The shrine is in memory of the late Mrs. Rachael Proctor, benefactress of the Order in Utica and vicinity and who left a large sum for its work. A new house is to be erected on Jordan road, on a hill overlooking the city of Utica, and the shrine stands in this spot. Until the new house is completed, the Sisters of St. Margaret will use the old house at 3 Clark Place, Utica.

ERIE—At the time of his visitation for confirmation on Sunday, June 1st, the Bishop of Erie dedicated a new two-manual electrical Estey organ at Grace Church, North Girard, the Rev. Kenneth R. Waldron, priest-in-charge.

GEORGIA—Willard Eugene Neve, Jr., aged 17 years, will represent Georgia in the competitive examination for the Thomas A. Edison scholarship. Willard is an honor graduate of the June class of the Savannah High School and won the gold medal the school gives to the member of each graduating class making the highest mark in science. Willard is also a communicant of St. Paul's Church and a member of the Church school, the Rev. S. B. McGlohon, rector.—Camp Tomochichi, the diocesan camp for young people and adults held on Tybee Island, closed on June 26th after a most successful and enjoyable season.—The executive committee of the colored branch of the Woman's Auxiliary of the diocese has mapped out a budget of \$357, exclusive of Box work, for 1931. Up to ten years ago there was no colored branch of the Woman's Auxiliary; now there is a working Auxiliary in each parish and mission, and not less than \$3,000 has been raised for missions.—The Ven. J. Henry Brown, archdeacon for colored work in the diocese, is rapidly completing plans for the diocesan camp to be held for the colored young people and adults in the old St. Athanasius' School and Dormitory, Brunswick, August 8th to 11th. So far as is known, this is the first attempt in the south to hold a camp for colored boys and girls. The camp is being financed by St. Athanasius' parish (colored), the colored branch of the Woman's Auxiliary, and the laymen's league. The directors of the camp will be Archdeacon Brown and the Rev. J. Clyde Perry, rector of St. Athanasius' Church, Brunswick.

NEWARK—St. Clement's Church, Hawthorne, is to have a special space for automobile parking. This will be located at the north side of the church.—The Rev. Dudley DeForest Zuver, of the staff of St. Mark's-in-the-Bouwerie, New York City, is officiating at Holy Trinity Church, Hillsdale, during the month of July.

In memory of the Rev. John Kennedy, a former vicar of the Church of the Epiphany, Allendale, a chancel Hymnal was dedicated at that church by the Rev. Fred J. G. Kepler on

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BOSTON, MASSACHUSETTS

June 29th. The donors were friends of the Rev. Mr. Kennedy.—An enrolment of fifty pupils is reported at the daily vacation Church schools now in session at the Presbyterian, Methodist, and Reformed Churches in Boonton.

Olympia—Once a year the clergy of the diocese are given the most enjoyable treat. For over twenty years they have been invited by the Rev. Rodney J. Arney to St. James' rectory, Kent, where the annual election of officers takes place on the last Monday in June. Business over, all adjourn to the old Arney farm a mile or so out in the country. Here, on the well kept lawns, are unusually large cherry trees over half a century old, the fruit of these is enjoyed *ad lib.*, but with discretion on the part of those who prefer not to spoil their appetites for the delicious luncheon of duck and green peas, followed by unequalled strawberry shortcake, which is served by the loving hands of the Arney ladies in the farm house. This year's meeting was attended as customary by Bishop Huston, who expressed the thanks of the company for the generous hospitality so cordially extended year after year. The Rev. T. A. Hilton was reelected president of the clerics.—The diocese has purchased a house as the permanent residence of its Bishop, who with his family has entered on its possession. It is situated in the center of the residential district of Capitol Hill, and overlooks the beautiful Volunteer Park, almost in the heart of Seattle and within a few blocks of the new St. Mark's Cathedral, the first unit of which is rapidly approaching completion. The Bishop's residence is large and roomy and contains a room specially suitable for conversion into a chapel.

SOUTH DAKOTA—The Church's mission among the Indians of South Dakota made good progress during the past year, according to a recent report. Eight chapels were reconditioned on the Pine Ridge reservation. The Church also acquired, through purchase, 320 acres of land at Hare School, Mission, and a like amount at Wakpala for the purpose of enlarging farms, maintaining herds of cattle, and aiding the school toward self-support. St. Elizabeth's Church at Wakpala, destroyed by fire, was rebuilt, and a new church was built at Mission.—Ruby Jones, a student at St. Mary's School for Indian Girls at Springfield, was one of the first beneficiaries of the \$16,000 trust fund to provide scholarships for children of Indian descent, founded by the Sybil Carter Indian Lace Association. The memorial was named for a missionary who taught Indian squaws to make lace so well that their work brought in \$1,000 a month for many years and won gold medals at half a dozen expositions. The association disbanded after creating the memorial. It formerly existed to distribute the lace after it was made.—Forty years ago Miss Carter, now deceased, went to the White Earth Indian reservation in Minnesota and began to teach the Ojibway women to make lace. Subsequently the training was carried to other tribes. Among other schools established was one at Greenwood, where the Church has ministered for many years to the Dakotas.—The Ven. Valentine Junker, archdeacon in the white field, is recovering from severe burns received when a gas heater in the basement of his home at Watertown exploded. The archdeacon was taken to a hospital suffering from severe burns on the face and hands.

WEST MISSOURI—St. John's Church is one of six Christian congregations participating in the holding of a daily vacation Bible school in Springfield. The school has an enrolment of 230 pupils.—St. Paul's Church, Clinton, was reopened after four years' closing on Sunday, June 29th. The Rev. Henry N. Hyde of Kansas City celebrated the Holy Communion and preached. Services will be held on the fourth Sunday of each month until a regular missionary is appointed. An electric motor and organ blower were stolen from the church during the night of Tuesday, June 17th.—The Rev. Robert Nelson Spencer, Bishop-elect of West Missouri, and the Rev. Richard M. Trelease, rector of St. Paul's Church, Kansas City, will spend the month of August with their families at Ludington, Mich. Grace and Holy Trinity Church will be supplied by the Rev. Albert Watkins, and St. Paul's Church by the Rev. Dr. Milton B. Williams, Ph.D., of Marshall.—The Rev. Edwin W. Merrill, rector of St. Mary's Church, Kansas City, will spend August in New Hampshire. Sunday Masses will be said at St. Mary's by the Rev. Albert Watkins.—The Rev. Lewis R. Anschutz of St. John's Church, Springfield, represented the diocese at the Ozark Interdenominational Survey Conference at Hollister, July 1st to 3d.—The Rev. Henry N. Hyde, executive secretary of the diocese, will supply St. Peter's Church, Chicago, during August.—The Rev. Charles R. Tyner, rector, accompanied six of the young people of St. George's parish, Kansas City, in attendance at the Brownell Hall conference for

Church workers at Omaha, June 22d to 28th. Fr. Tyner lectured on The Young People's Fellowship.—The Rev. James P. De Wolfe, rector of St. Andrew's Church, Kansas City, has recovered from a recent automobile accident causing painful injuries to his head and limbs. Work is to be started in July on the new St. Andrew's Church. The present church building is now being remodeled with increase of seating capacity for use during the erection of the new.—The diocese has sustained a distinct loss by the death in June of one of its long-time leaders among the colored people, R. T. Coles, warden of St. Augustine's Church. As principal of a large public school and as exemplary Christian citizen and devout Churchman, Mr. Coles, by his life and labors, made a valuable contribution to the well-being of his people, his city, and his Church. His funeral took place on June 21st at St. Augustine's Church, the Rev. B. G. Whitlock officiating, and the Rev. Robert N. Spencer, Bishop-elect, pronouncing the Benediction.—A new pipe organ is being purchased by and for Trinity Church, Marshall.—Sunday services are being maintained through the summer at Christ Church, Warrensburg, by Richard A. Park, Jr., lay reader and student of St. John's College, Greeley, Colo. Mr. Park will enter the Western Theological Seminary in the fall.

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